

# Pius XII

Fatal Manipulator  
of Men and Nations

Antony Stockwell

*Pacelli 'pleaded for strict neutrality of the Holy Father in all political controversies, which for him included the issue of the Jews.'*

*'In a September 1940 broadcast, the Vatican called its policy "neutrality," but stated in the same broadcast that where morality was involved, no neutrality was possible. This could only imply that mass murder was not a moral issue.'*<sup>1</sup>

*When Pius XII saw the tides of war turning against the Axis Powers, 'the Vatican swiftly began making huge investments in U.S. war plants. Supporting both sides financially in the war was explained by the Pope as a form of neutrality.'*

*'We have imposed the maximum reserve on Ourselves so as to avoid even the appearance of being contaminated by the Party spirit ...'*  
Pius XII

*'There can be no neutrals. Never step back. Line up as crusaders!'*  
Pius XII

<sup>1</sup> Perl, William. *The Holocaust Conspiracy*. p200

Pius XII





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<sup>1</sup> Date: 23 January 1967. This medium is available in the holdings of the National Archives and Records Administration, catalogued under the National Archives Identifier (NAID) 531447. This file is in the public domain.

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*Photograph on the back cover*

A Vietnamese civilian woman fatally burned by napalm.<sup>1</sup>

<sup>1</sup> Date: c.1967. Photographer: Philip Jones Griffiths. Source: The National Library of Wales. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International licence.



## *Abbreviations*

ACDC	Anti-Communist Denunciation Campaign
ADSS	Actes et Documents du Saint Siège relatifs à la second guerre mondial
ATCA	Alien Tort Claims Act
BVP	Bayerische Volkspartei
CCP	Catholic Centre Party
CIA	Central Intelligence Agency
CIC	Codex Iuris Canonici
DELASEM	Delegation for Assistance to Jewish Emigrants
DRB	Douay-Rheims Bible
DUI	doctor utriusque iuris
FSIA	Foreign Sovereign Immunities Act
ICJHC	International Catholic–Jewish Historical Commission
IOR	Istituto per le Opere di Religione
IRO	International Refugee Organisation
KGB	Komitet gosudarstvennoy bezopasnosti
KJV	King James Version
Ludáks	Slovenská ľudová strana
NATO	North Atlantic Treaty Organisation
NCWC	National Catholic Welfare Council
NDH	Nezavisna Država Hrvatska
NSDAP	Nationalsozialistische Deutsche Arbeiterpartei
NYKP	Nyilaskeresztes Párt-Hungarista Mozgalom
ODESSA	Organisation der Ehemaligen SS-Angehörigen
OSBM	Order of St Basil the Great
PCA	Pontificia Commissione di Assistenza
POW	Prisoner of War
RSHA	Reichssicherheitshauptamt
SJ	Society of Jesus
SS	Schutzstaffel
SS-WVHA	SS-Wirtschafts-Verwaltungshauptamt
Stasi	Staatssicherheit
WPC	World Peace Council
ŽOB	Jewish Combat Organization
ŽZW	Jewish Military Union



## *Introduction and Overview*

*a young Russian woman, a Jew and a divorcee ... [Her lover] is a young man, of about 30 or 35, also Russian and a Jew. Pale, dirty, with drugged eyes, hoarse voice, vulgar, repulsive ...* Eugenio Pacelli<sup>1,2</sup>

*Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII.* Gerald Darring

The truth about Eugenio Pacelli/Pius XII and his morality, or lack thereof, is a festering question. There has been no end to the criticisms, condemnations, excuses, explanations, exonerations, praises, and apologetics offered for our acceptance. To which, then, should we incline? If we are to abandon speculation, the only course is to accept the information from sources that appear to be impartial. We have, it seems, no other option.

Fortunately, the available documented accounts of the doings and not doings of Pius XII contain a body of genuine and overwhelming evidence ‘which enables history here and now to pronounce its verdict with even greater certainty than the most scrupulous jury of a criminal court.’

Later in this book it will be seen that Eugenio Pacelli/Pius XII signed the notorious *Reichskonkordat* that gave international recognition and acceptance of Nazism, and that action, in conjunction with his disbanding of the German Catholic Centre Party, which was then the only surviving viable democratic party in Germany, led to Catholics flocking to join the Nazi Party.

Today’s Vatican has its roots in Mussolini’s fascist largesse associated with the establishment of Vatican City.

But the pope coveted richer booty. How might he tap the far grander wealth of Germany? No German Protestant dictator or Protestant-dominated democracy would pay tribute to Rome; no out-and-out papist could rule Deutschland. Then came the miracle: Hitler, the nonpapist Catholic who inexplicably rose from obscurity to the brink of power and – eyeing the fascist-Catholic concordat in Italy – eagerly sought similar ties with the church. Surely this was God’s amazing work.

The result was one of history’s richest kickback schemes. The pope gave Hitler legitimacy, his office, and the enforced loyalty of German prelates. In return, one-tenth of the income tax paid by German Catholics would flow from Hitler’s treasury to the church accounts ...

<sup>1</sup> See, for example: Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. pp220-21

<sup>2</sup> Note the double emphasis of the word ‘Jew’ – there was no need to mention the word at all. But, for a contrary apologist’s perspective, see Keating, Karl. ‘Jews Hear the Truth About Pius XII’. *Catholic Answers*. 29 July 2016. <https://www.catholic.com/magazine/online-edition/jews-hear-the-truth-about-pius-xii>

Researcher Gregory S Paul concluded that because the grateful pontiffs held the same absolute control over the church's funds that the Fuhrer exercised over the German treasury, it can be fairly said that Pius XI and Pius XII were on Hitler's payroll.<sup>1</sup>

### *Apologists*

These deliberate acts of Pacelli followed, in the words of an apologist, 'his years as papal nuncio to Germany', during which 'for instance, as early as 1922 he was terming Hitler "obsessed"', and, the fact that he was 'chief editor of *Mit Brennender Sorge*, the anti-Nazi encyclical issued by Pius XI in 1937'.<sup>2</sup> However, the apologist does not mention, for example, that the signing of the *Reichskonkordat* occurred on 20 July 1933, four months after the Nazis opened the Oranienburg Concentration Camp which maltreated political prisoners, homosexual men, and 'undesirables'. The Dachau Concentration Camp was established in that year also. It held political prisoners. Clear evidence of murders in 1933 was revealed by an official of the Bavarian Justice Ministry. The Kemna Concentration Camp was also established in that year.

Additionally, German rearmament was a policy and practice implemented in Germany during the interwar period (1918-1939), in violation of the *Treaty of Versailles*. Carl von Ossietzky, a German pacifist, exposed the reality of the German rearmament in 1931.

In spite of these escalations of German military and inhuman activities, Pacelli, by signing the concordat, legitimised the Nazi party in the eyes of the world. After its ratification, Catholics flocked to the Nazi Party, and thence, ultimately, they comprised a quarter of the membership of the SS.

Accordingly, there have been many critical books published about the 'aloof' and manipulative character of Eugenio Pacelli/Pius XII. One of the major publications on his dark side was the 1999 book *Hitler's Pope: The Secret History of Pius XII* by journalist and author John Cornwell.<sup>3</sup>

'An apologist is someone who gives an explanation or defense of *the Faith*,' so said Karl Keating, a prominent Catholic apologist.<sup>4</sup> 'The Faith', note, not 'the truth'. This is the central key to understanding the actions of apologists in defending Pius.

Chapter 7, below, reveals the findings of Lord Acton (1834-1902) the English Liberal historian, 'the magistrate of history', moralist, and a devout Roman Catholic.

During the 1860s, Acton undertook a grand tour of European archives. These

<sup>1</sup> Paul, Gregory S. 'The Great Scandal: Christianity's Role in the Rise of the Nazis – Part II'. *Free Inquiry*. Vol 23 (6). p5

<sup>2</sup> Keating, Karl. 'Jews Hear the Truth About Pius XII'. *Catholic Answers*. 29 July 2016

<sup>3</sup> The first edition of the book and its author were denounced on the front page of *L'Osservatore Romano* – the official newspaper of the Holy See News Service. A second edition, defending the book's title and its thesis, was published in 2008.

<sup>4</sup> Keating, Karl. 'Jews Hear the Truth About Pius XII'. *Catholic Answers*. 29 July 2016. Emphasis added.



original sources showed the ‘conventional mendacity’ of Roman Catholic historians, namely, their practice of falsification and withholding the truth to further the interests of the Church.

A group of Jewish people said in essence to Karl Keating: ‘Yes, I can accept all you say, and I am pleased to learn what Pius XII did, but I remain wary of the Catholic Church because of what happened to my people in the Middle Ages.’ The reply of apologist Keating was: ‘This wariness is the burden of history, even when it is a history of *actions that the Church, in those very centuries, opposed*.<sup>1</sup> This claim is not in accord with historical fact.

In this context, Pius XII adhered to Leo XIII’s dogma ‘it is always urgent, indeed, the chief preoccupation, to think best how to serve the interests of Catholicism.’<sup>2</sup>

Nevertheless, ultimately the truth will out. ‘There is ultimately no gain in shutting out reality,’ to paraphrase Maeterlinck, ‘though it be with walls of righteousness.’

A Catholic bleater is one who substitutes derogatory name-calling or insulting pejorative for a reasoned argument. If someone challenges either the authority or the teaching of the Roman Catholic Church, often the apologist, the bleater, calls him or her a ‘Catholic basher’. This is not uncommon, a Google search for the term ‘Catholic basher’ produced around 3440 hits.<sup>3</sup> The sad thing about this vacuous substitute for intelligent thinking is that too often it works.

‘It appeals to the narrow-minded and the intellectually indigent. Calling a name releases the person from the obligation to consider the argument and the issue on their own merits. It’s a sorry state of affairs when any attempt to separate truth from error in the public arena is labeled bashing.’<sup>4</sup>

Specifically, shutting out reality, Catholic apologist and bleater Keating describes *Hitler’s Pope* as ‘a truly dishonest work of sham scholarship’.<sup>5</sup> Another pro-Catholic, pro-papal apologist claims that the book was based on ‘appalling research, biased interpretation of events, and anti-Catholic (and especially anti-papal agenda)’ and refers to ‘Cornwell’s fallacious attack’<sup>6</sup>. Fr Peter Gumpel, SJ, relator in the cause of Pius’ canonisation claimed:

The cause of the beatification and canonization of Pope Pius XII, who is rightly venerated by millions of Catholics, will not be stopped or delayed by the unjustifiable and calumnious attacks against this great and saintly man.

With respect to this ‘saintly man’, who has been revealed to have been a power-

<sup>1</sup> *Catholic Answers*. <https://www.catholic.com/magazine/online-edition/jews-hear-the-truth-about-pius-xii> (2020)

<sup>2</sup> The Benedictine Network. ‘The Papacy: Its Corporate Culture Identity’. <http://www.mosb.or/netsor!a.html> (2020)

<sup>3</sup> On 5 April 2020.

<sup>4</sup> *Stand to Reason*. <https://www.str.org/articles/bashing-catholic-bashers#.XokkgVPmhhE> (2020)

<sup>5</sup> Keating, Karl. ‘Jews Hear the Truth About Pius XII’. *Catholic Answers*. 29 July 2016

<sup>6</sup> Bunson, Matthew E. ‘The Framing of Pius XII’. *Catholic Answers*. 1 March 2006

hungry manipulator, Cornwell notes that Pius XII, in the exercise of his power, said:

I don't want collaborators, only people to execute my orders.<sup>1</sup>

Notwithstanding these nebulous apologetic statements, there has been much praise for Cornwell's work, such as that of *Time* magazine:

It illuminates the previously neglected episodes in the life of this prospective saint, and it alerts us to *the flaws in the received version*.<sup>2</sup>

and James Carroll of *Atlantic Monthly*:

Cornwell lays out the story of a narcissistic, power-hungry manipulator who was prepared to lie, to appease, and to collaborate in order to accomplish his ecclesiastical purpose – which was not to save lives or even to protect the Catholic Church but, more narrowly, to protect and advance the power of the papacy.

*Pius XII: Fatal Manipulator of Men and Nations* endorses these conclusions.

Other significant critical works of Pius have been *The Silence of Pius XII* by Carlo Falconi; *Pius XII: The Hound of Hitler* by Gerard Noel; Michael Phayer's *The Catholic Church and the Holocaust, 1930-1965*; Professor Guenter Lewy's *The Catholic Church and Nazi Germany*, and Gerald Steinacher's *Nazis on the Run: How Hitler's Henchmen fled Justice*.

In a cum laude vein, as a rebuff to the views expressed in these and similar critical books, there has been a plethora of works and many supportive arguments produced by his defenders alleging and promoting reasons why, or why not Pius did, or did not do what his critics argue that he did, or did not do. By way of example: Margherita Marchione's *Pope Pius XII: Architect for Peace*; Ralph McInerny's *The Defamation of Pius XII*; and Joseph Francis Dinneen's *Pius XII: Pope of Peace*.

Generally, these latter publications tend to have a narrow focus on specific aspects of Pius' activities during the Holocaust, and avoid 'wider issues', including many of the negative facets of his life before, throughout, and, significantly, after World War II.

A strongly apologetic entry is presented in *Wikipedia* 'History of the Catholic Church'. Under the section 'World War II':

After the Second World War began in September 1939, the Church condemned the invasion of Poland and subsequent 1940 Nazi invasions. In the Holocaust, Pope Pius XII directed the Church hierarchy to help protect Jews and Gypsies from the Nazis. While Pius XII has been credited with helping to save hundreds of thousands of Jews. The Church has also been falsely accused of encouraging antisemitism ... Other biased commentators accused Pius of not doing enough

<sup>1</sup> Cornwell, John. *The Pontiff in Winter: Triumph and Conflict in the Reign of John Paul II*. p84

<sup>2</sup> Emphasis added.

to stop Nazi atrocities.<sup>1</sup>

### *Pius and the Rise and Praise of Adolf Hitler*

In 1919, Nuncio Eugenio Pacelli backed the young, destitute Adolf Hitler with ‘a *large* cache of Church money’, in so doing he helped ‘to subsidize Hitler’s rise with Church funds.’ The Nazi party was formed one year later. Subsequently, Pacelli and Hitler have been reported to have had many meetings.

From the signing of the *Reichskonkordat* in 1933, engineered by Pacelli and his manipulation leading to the dissolution of the Catholic Deutsche Zentrumspartei (German Centre Party), Catholics quickly demonstrated their support of Hitler and the Nazi Party.

From the signing of the *Reichskonkordat* in 1933, engineered by Pacelli and his manipulation leading to the dissolution of the Catholic Deutsche Zentrumspartei (German Centre Party), Catholics quickly demonstrated their support of Hitler and the Nazi Party.

Accordingly, under Pacelli/Pius XII’s Germanophilic umbrella:

Catholic citizens of Germany could read many church statements in praise of the new Germany under Hitler ... Catholic bishops sent telegrams of congratulation to Hitler on his *every* birthday ... In the early stages of World War II, Catholics in Germany attended masses in celebration of each German victory over Catholics in Poland or Catholics in France.<sup>2</sup>

A poster reads:



Ein feierlicher Augenblick von der Grundsteinlegung zum Haus der deutschen Kunst.

Der päpstliche Nuntius hat die in der Gegenwart lebenden zum Reden:

„Ich habe Sie lange nicht verstanden.  
Ich habe mich aber lange darum bemüht.  
Heute verstehe ich Sie.“

Wohl jeder deutsche Katholik versteht heute Adolf Hitler und Himmler am 12. November

mit:  
„Ja“!

A solemn moment at the laying of the corner stone of the House of German Art.

The Papal Nuncio Vassallo di Torregrossa is addressing the Führer:

**“For a long time I didn’t understand you.**

**But I have long tried to do so.**

**Today, I understand you.”**

Today every German Catholic also understands Adolph Hitler and will vote on the 12th of November.

**“Yes”!**

<sup>1</sup> Date accessed: 23 August 2020.

<sup>2</sup> Ericksen, Robert P. *German Churches and the Holocaust: Assessing the Argument for Complicity*. p7. Emphasis added.



A second poster reads:

Why is a Catholic obliged to vote for the parliamentary list of Adolf Hitler?

Because in the National Socialist state intrinsically and through the

#### Reichskonkordat

1. The Faith is protected,
2. Peace with the Church is assured,
3. Public morality is preserved,
4. Sunday is hallowed,
5. Catholic schools are maintained,
6. The Catholic conscience is no longer burdened,
7. A Catholic has equal rights before the law and in the life of the nation,
8. Catholic organisations and associations, insofar as they exclusively serve religious, charitable and cultural purposes, can operate freely.

Therefore the Catholic is obliged on 12 November to vote thus:

Referendum: **Yes**

Reichstag election: **Adolf Hitler**

In 1933, Hitler's election posters boast of his very strong alliance with the Catholic Church. Above, are two posters that were printed for the *Reichstag* election of 12 November, at which voters were already being presented with a single list of candidates to be approved or rejected as a group: the 'Hitler list'.

In this election 93% of the unspoiled ballots approved the Nazi decision to withdraw from the League of Nations and 92% endorsed the 'Hitler list'. The strong political influence of the Catholic Church is evident.<sup>1</sup>

Additionally, in 1938, in honour of Hitler's birthday (20th April), Cardinal Innitzer ordered all Austrian churches to fly the swastika flag, and pray for the Nazi

<sup>1</sup> *Concordat Watch*. <http://www.concordatwatch.eu> (2020). Posters: source: Deutsches Historisches Museum, Berlin, DHM 1988/284.41

dictator.<sup>1</sup> And, Adolf Cardinal Bertram, Archbishop of Breslau, from 1939 onwards, on Hitler's birthday, sent 'warmest congratulations to the Führer in the name of the bishops and the dioceses in Germany,' to which he added 'fervent prayers which the Catholics in Germany are sending to heaven on their altars.'<sup>2</sup> Following the crowning of Pius XII, 'he sent the Fuhrer fawning greetings, and cheerful birthday messages yearly.'<sup>3</sup>

### ***Pius and the Fascist Dictators***

As a prelude to this topic it is worth noting the relationship between Pius XI and the fluctuating and ambiguous concept of 'totalitarianism'. In a speech in September 1938 'in the midst of the Sudetenland crisis, addressing a delegation of French Christian trade-unionists, Pius XI touched on a particularly important 'point of doctrine', which was the real and profound nature of the conflict between the Church and totalitarianism. Hence the fact that this involved two totalitarianisms:

This is what many people say; everything must belong to the State. This results in the totalitarian State as it is known: nothing without the State, everything belongs to the State. And if this were the case there would be great usurpation, since *if there is a totalitarian regime – totalitarian both in name and by law – that is the Church's regime, because human beings belong totally to the Church, must belong to it ...*<sup>4</sup>

Having set the scene of the totalitarian fascist Catholic Church, we shall see that Pius' dealings with these other fascist dictators of the twentieth century constituted 'a separation of authority from Christian love. The consequences of that rupture were collusions with tyranny'.<sup>5</sup>

On 14 July 1937, Eugenio Pacelli stated, in a session of the Congregation for Extraordinary Ecclesiastical Affairs:

It is useful for the Holy See to place itself in the Fascist bloc ...

Pius never overtly denounced Hitler's and the Nazi's actions during World War II. He did not condemn Italy's several military aggressions during that war, nor Franco's Civil War in Spain, neither did he criticise the genocidal campaign of Catholic Slovakia, nor that of Catholic Croatia.

<sup>1</sup> Wikipedia 'Cardinal Innitzer' (2008). See also: Read, Anthony. *The Devil's Disciples: Hitler's Inner Circle*. p475

<sup>2</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. p209. Source: Jim Walker. 'Christianity in Europe during World War II'. <http://www.nobeliefs.com/ChurchesWWII.htm#anchor2b> (2012)

<sup>3</sup> Paul, Gregory S. 'The Great Scandal: Christianity's Role in the Rise of the Nazis – Part II'. *Free Inquiry*. Vol 23 (6). p2

<sup>4</sup> "Mit brennender Sorge", the cry of Pius XI. Emma Fattorini 25 November 2008. <https://www.resetdoc.org/story/mit-brennender-sorge-the-cry-of-pius-xi/>. Emphasis added.

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xxix

Monseñor Rafael Rodríguez Guillén,<sup>1</sup> a Doctor in both Christian and Catholic history, amplifies:

The history of Pope Pious XII experiences in Nazi Germany, and the treaties and alliances of his bishops and their blessings of fascism, are now all well known. It was appointed unto me to live during this epoch, when the Vatican's fascist hosts and militant fanatics arrived in Spain with their millions, sacking the Spanish Republic and imposing the dictatorship of Franco and his Spanish Falanges Movement, the black and blue shirts of the Italian, and the black wear dresses who came to dominate Europe.<sup>2</sup>

As a Papal Nuncio, one of Pacelli's roles was to transform the German democracy into a Catholic dictatorship. Dr Guillén gives an example from his own experience:

I was a personal witness in Seville, Spain, with the arrival of the New Nuncio, and where I exercised my charge as an economist and parson in the biggest parish of San Julian. What I witnessed there (the Vatican toppling of the democratic republic, and the Nazi-fascist columns and *armaments, bought and paid for by the Vatican money*, entering to subdue the people) ...

We see in the declarations this Nuncio is making to the News Media that he is already prepared, and with millions of dollars, to carry out his functions as a seasoned politician of Rome.<sup>3</sup>

Pacelli/Pius' relationship to the many European fascist dictators, including Hitler, Franco, Tiso, and Pavelić, are revealed in Chapter 5, below. Ultimately, Pius' support of these murderers left him 'holding a withered fascist flower.'<sup>4</sup>

### ***Pius and his Concordats***

The early political machinations of Pacelli/Pius XII are amply covered in Chapter 4 of this book, where it is revealed that:

In 1931 Adolf Hitler stood between Pacelli and his dreams of a super concordat that would impose the entire force of this Canon Law on all Catholics in Germany.<sup>5</sup> To achieve this end, in 1933 Pacelli signed the infamous Reichskonkordat with Adolf Hitler's Nazi Germany.

For the rest of his life Pacelli pursued the negotiations, conclusions and preservations of his concordats with dog-like, blinkered tenacity, disregarding their

<sup>1</sup> Rafael Rodríguez Guillén was born in Seville in 1927. He studied humanities, philosophy and theology in Spain and in the United States. He was a Fellow of Queen College and Hunter College, USA, of UPR and the Institute of Hispanic Culture in Spain and Puerto Rico.

<sup>2</sup> Guillén, Rafael Rodríguez. *The Power of the Vatican*. p113

<sup>3</sup> Ibid. pp58-59. Emphasis added.

<sup>4</sup> Payer, Michael. *Pius XII, the Holocaust, and the Cold War*. p52

<sup>5</sup> Comwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p85

greater social consequences in favour of their narrower benefits to his Church.

Through his two main concordats, Pacelli has the distinction of being the only known significant person in the world to have contributed to the onset of World Wars I and II

Monseñor Dr Rafael Guillen explains:

Leon XIII, the pope political par excellence, upon talking about these concordats, says: ‘A concordat ... Greatly strengthens the state authority and the papal, and these always offer the church a much needed protection to the rulers of Europe.’ The Vatican’s concordats are always careful to have civil backing and the laws in her favor ... In the case when concordats with secular governments don’t exist, and which keeps church and state separated, the nuncios sign a compromise with the government (with no need of concordats) where the ways for a *modus vivendi* are established; that is to say, as in Mexico and in Spain, in the epoch of democracies and of separation of church and state, we can consult these treaties and note the scholastic genius and subtle wisdom utilized to attain the joint ownership of properties which the Catholic Church and her unscrupulous lawyers and canonists always manage to include in all treaties. As an example of a concordat that the Vatican would sign with the fascist dictatorships of Italy, Germany, German National Socialism, the USA, or any other European countries like Spain, I am going to copy some of the articles of one so you can see the reality of a church that calls herself Christian, but whose interests are political, worldly ambitions, which she ever subscribes to. The concordat [of Pius XII] signed on the 28th of August 1953 between the Holy See and the Spanish Government of General Franco mentions, in 35 articles, what the Catholic Church, the Vatican and Franco’s fascist dictatorship agree to ...<sup>1,2</sup>

### ***Pius and the Vatican Bank***

‘The Lateral Treaty gave the Vatican two thousand million livres and 80 million dollars, which money the pope turned over to a certain banker and financial wizard named Bernardino Nogara to administer and transfer in Swiss, English, and America banks. He was the foundation of the immense financial power that the Vatican flaunts today, and a reason that the Vatican is the richest state on earth, bar none, and one of the biggest moneylenders [i.e., usurers] to banks and multinational enterprises on earth. Thus even Mussolini himself borrows money ... from the Vatican, as well as all the major fascist and Catholic parties of that day. The banks, companies, businesses, and brokerages which the Vatican possesses today are enumerated at about 5000, and you yourself can know them in the prestigious English magazine “The Economist” (1965), which assures us that the pope presides

<sup>1</sup> Guillén, Rafael Rodríguez. *The Power of the Vatican*. p117

<sup>2</sup> The concordat between General Franco and the Holy See is reproduced in Appendix VIII, below

over the leading stock society of the world, with a capital of \$3,900 million dollars [in America alone]. You yourself can know about her businesses and actions. Naturally the Vatican has tried to deny it, used fronts, and LIED about her formidable financial potency, but the so many scandals and corruption of her hierarchies clear up the truth, as I demonstrate.’<sup>1</sup>

The actions of Pius XII and Bernardino Nogara in using the Vatican Bank to invest heavily in fascist enterprises, many of which manufactured weapons, employ slave labour, or both. ‘Ironically, as Church leaders began to act as financiers and brokers, their prejudice against usury, ancient keystone of anti-Semitism, melted away.’<sup>2</sup>

These Bank operations to the advantage of the Church and the disadvantage of the Allies in World War II are exposed in Chapter 2, below.

### ***Pius and Germany***

Italian Pacelli was a great friend of Germany, being an unassailable, ardent, and permanent Germanophile. Of this the evidence is overwhelming.<sup>3</sup>

Shortly after his consecration as bishop, Pacelli was appointed to Munich as the first Papal Nuncio to Bavaria. His main task was to impose, through the *1917 Code of Canon Law*, the supreme papal authority over the entire Church.

‘From the day he came to Germany as nuncio in 1917 until his death in 1958, Pius identified himself so thoroughly with Germany,’ as if he were a member of the German episcopate. *Encyclopaedia Britannica* (Pius XII) classes Pacelli as ‘a staunch Germano-phile.’ *The Guardian*<sup>4</sup> stated categorically that the war-time Pope was ‘A long-standing Germanophile’. Pius XII’s official Catholic biographer, Kees van Hoek, wrote in 1939 that ‘Cardinal Pacelli has always been known for his strong German leanings.’<sup>5,6</sup>

Ultimately, Pacelli, more than anyone else outside Germany, ‘helped Hitler to power.’

### ***Pius’ Anti-Semitism***

The sundial ‘reveals to us the real, throbbing shadow of the wing of the great god that hovers in the sky.’<sup>7</sup> Similarly, documented history reveals to us the undeniable history of the chronic anti-Semitism of the Catholic Church. We note

<sup>1</sup> Guillén, Rafael Rodríguez. *The Power of the Vatican*. p115

<sup>2</sup> Paul, Gregory S. ‘The Great Scandal: Christianity’s Role in the Rise of the Nazis – Part II’. *Free Inquiry*. Vol 23 (6). pp5-6

<sup>3</sup> See, for example: Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*: p55

<sup>4</sup> *The Guardian*. 3 December 2008

<sup>5</sup> Hoek, Kees van. *Pope Pius XII: Priest and Statesman: A Biography*. p67

<sup>6</sup> Hoek, Kees van. Source: Lehmann, L H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p72

<sup>7</sup> Maeterlinck, Maurice. *The Measure of the Hours*. p20



that, appalling as it is, Catholic anti-Semitism has been the longest hatred in human history.

Notwithstanding, an apologist claims that ‘In years past, whether a lifetime ago or a millennium ago, some Catholics *failed to live up to the teachings of their Church* and left the ancestors of these [contemporary] Jews with a negative impression of what it meant to be a Christian.’<sup>1</sup> In reality, it was not the impression of what it meant to be a Christian that was left, but of what it meant to be a Catholic; and it was this that followed from this chronic anti-Semitic ethos of the Catholic Church. Hence:

Despite proclamations to the contrary, the twentieth-century popes still believed that the Jews were Christ-killers with no fundamental rights to live among Christians. When asked why Pius XII acted the way he did to the Jews, Dr. Eugen Dollman, Hitler’s SS confidant and interpreter for his visit to Rome tendered a succinct explanation. ‘After all it was inherent in traditional Catholic teaching: you know, Christ killers and all that.’ Radical Italian Fascist Roberto Farinacci also observed that oppression of the Jews was a logical continuation of papal Jewish policy, since anti-Jewishness was fundamental to Catholic doctrine.<sup>2</sup>

Additionally, St Augustine espoused the view that Jews should suffer degradation. Thus, ‘Sergio Minerbi has commented that the Church was willing to protect Jews only if “it would help them stay alive as sufferers, for they are indispensable to the Church as witnesses of divine punishment”’.<sup>3</sup>

Action Française was an influential pro-Church, anti-Republican group founded in 1899, and led later by Charles Maurras of whom Pius X said ‘I bless his work.’ It published an anti-Semitic and anti-democratic newspaper *Action française*, from which the Church reproduced articles for dissemination to the laity and used such material in its sermons.<sup>4</sup> In 1926, Pius XI, reviewing the evidence, condemned *Action française*. In 1939, however, Pius XII reversed this and gave his support to Action Française.<sup>5</sup> ‘It was a victory for those Catholics who opposed a liberal, democratic society and hated the Jews.’<sup>6</sup>

In addition, Pius XII was in control of *Civiltà Cattolica*, when, in 1942 and 1943 it attacked Jews for mythic sins, ‘malice ... injustice, impiety, infidelity, sacrilege.’ In December 1941, a month before the top Nazis met to finalise details of the deportation of the Jews, *Civiltà* reminded its readers that the Jews were the prominent players in the deicide of Christ. It confirmed that they repeated their

<sup>1</sup> Emphasis added.

<sup>2</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p166

<sup>3</sup> Ibid. p182

<sup>4</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp18-19

<sup>5</sup> Lewy, Guenter. *The Catholic Church & Nazi Germany*. pp328-29

<sup>6</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p139

involvement in this crime by means of ritual murder ‘in every generation’. In March 1942, *Civiltà* attacked contemporary Jews as carrying an unerasable ‘stigma’ because they condemned Christ to crucifixion: ‘the crimes of the sons of the Synagogue’.

as the Holocaust loomed and later raged, Pius XII and the church he ruled went on promulgating the view that Judaism was defective. In the same vein ... Archbishop Bertram voiced ... the ‘harmful Jewish influences upon German cultural and national interests.’<sup>1</sup>

Professor David Kertzer has recorded:

it’s clear: Pius XII never publicly criticised the Nazis for the mass murder they were committing of the Jews of Europe – and he knew from the very beginning that mass murder was taking place. Various clerics and others were pressing him to speak out, and he declined to do so.

... when more than 1,000 [Jews of Rome] were rounded up on 16 October 1943 and held for two days adjacent to the Vatican [before deportation to the death camps], Pius decided not to publicly protest or even privately send a plea to Hitler not to send them to their deaths in Auschwitz.<sup>2</sup>

In Chapter 17 ‘The Life and Death of Pius XII’ it will be seen that:

From 1942, Catholic Jozef Tiso was the self-styled ‘Vodca’ (‘Führer’) of Slovakia. He ‘presided over a shabby state’ that was maintained in power by means of the Hlinka Guard. This obnoxious body was responsible for all manner of atrocities. Tiso’s Slovakia paid the Germans for every deported Jew. Adolf Eichmann stated later:

They *offered us* their Jews like discarded beer cans.<sup>3</sup>

Pius XII sent Tiso his apostolic blessing on his appointment as president of the Ľudáks and addressed him as ‘My dear son’. He *never* criticised Slovakia’s treatment of the Jews.

Margherita Marchione reports differently. President Tiso and his government ‘were servile executors of the orders of the occupation.’ After the first deportations, ‘the reaction of the Vatican was immediate.’ This reaction was not specified. Later, Msgr Domenico Tardini is said to have expressed ‘the profound distress of His Holiness for the sufferings ...’<sup>4</sup>

<sup>1</sup> Paul, Gregory S. ‘The Great Scandal: Christianity’s Role in the Rise of the Nazis – Part II’. *Free Inquiry*. Vol 23 (6). p4

<sup>2</sup> *The Guardian*. 1 March 2020

<sup>3</sup> Emphasis added.

<sup>4</sup> Margherita Marchione. *Pope Pius XII: Architect for Peace*. pp161, 163

In October 1948, Ante Pavelić, the Croatian assassin and mass murderer, boarded the ocean liner *Sistriere* as Father Gomez, and sailed to Argentina and freedom. Pius XII subverted justice by sheltering a bloody and ruthless dictator who had once been the ally of Europe's only other genocidal ruler, Adolf Hitler. Earlier Pavelić had received special blessings from Pius. In the pope's eyes, the 'Butcher of the Balkans' 'was a militant Catholic who yesterday fought the Orthodox Church ...'.<sup>1</sup> Pius *never* criticised the Croatian Holocaust.

Karl Friedrich Otto Wolff was SS-Obergruppenführer and General of the Waffen-SS, had served Himmler as chief of staff, and in 1943, served as the chief of the German persecution apparatus in occupied Italy. After at least five years of the horrors of the Nazi Holocaust, on 10 May 1944, a clandestine audience with Pius XII was arranged for Wolff, who later recorded that he received a most cordial welcome and the apostolic blessing from Pius XII.<sup>2</sup> Wolff was eventually convicted of war crimes of genocide including the deportation of 300,000 Jews to Treblinka.

### ***Allegations of Pius' Support of the Jews and his Saving of Many Jewish Lives***

Assertions of Pius' support for the Jews is one of the most controversial topics. Many examples have been produced in his favour, for example: *Pope Pius XII and World War II: The Documented Truth* by Gary Krupp, himself a Jew. And: 'the truth of Pope Pius XII's record and the heroic deeds of the Church during World War II to save tens of thousands of Jews from the Nazis.'<sup>3</sup>

In relation to Italian Jews (the ones for whom the greatest assistance claims have been made), Yale Professor Susan Zucotti asks the question: 'where were the claimed papal directives for the rescue of the Jews?'

Pius secretary for more than 30 years, Robert Leiber, SJ, gave the claims considerable credibility when he referred to an article in *Civiltà Cattolica* in February 1961, entitled 'Pio XII e gli ebrei di Roma, 1943-1944'. 'Despite Leiber's endorsement there is no solid evidence for such a claim'. A papal directive for assistance could have been oral, but not one of the rescuers claimed to have received such a pronouncement.<sup>4</sup>

An interesting counter example to these many anti-Semitic apologetics is to be found in a book review in the Jacob Rader Marcus Center of the American Jewish Archives (1974). In *The Ghetto on the Tiber*, Sam Waagenaar showed that Pius did

<sup>1</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p251

<sup>2</sup> Boteach, Rabbi Shmuley. *The Observer*. <http://observer.com/2015/04/holocaust-day-and-hitlers-pope/> (2016)

<sup>3</sup> Bunson, Matthew E. 'The Framing of Pius XII'. *Catholic Answers*. 1 March 2006

<sup>4</sup> Zucotti, Susan. 'Pope Pius XII and the Rescue of Jews during the Holocaust: Examining Commonly Accepted Assertions', in: *Pope Pius XII and the Holocaust*, eds. Carol Rittner and John K Roth. pp206-7

almost nothing privately for Jewish refugees under the very windows of the Vatican. One of the main targets of Waagenaar's attack is a 1961 article by Robert Leiber, SJ. His article told of large numbers of Jews who were hidden inside the Vatican during the German occupation of Rome. By contrast, Waagenaar could trace only one family who was given safe haven, and in that case one of the daughters was engaged to a young Catholic who was related to a priest living in Vatican City.

Robert Leiber also cited as evidence of Pius' wartime assistance to Jews a society named 'The Good Works of St Raphael'. This, it was claimed had aided thousands of Italian Jews to emigrate to Brazil before Black Sabbath (the day when the Nazis entered the Roman Ghetto in October 1943). But Waagenaar quoted the wartime head of the society, Fr Anton Weber, who explained that his society 'was concerned only with baptized Jews of non-Italian nationality, not with true Jews.'

Waagenaar has also disputed the widely held view that Pius XII assisted the organisation 'Delegation for Assistance to Jewish Emigrants' (DELASEM). He reported that Fr Marie-Benoit, the Capuchin friar who headed DELASEM, and who daily risked his safety during the War to hide, feed and help thousands of Jews, twice approached the Vatican for loans – to no avail. After the War, Fr Marie-Benoit wrote to Waagenaar to confirm his account: 'DELASEM never received anything from the Vatican.'

Finally, there are many reasons to question the existence of any papal directive for the rescue of Jews. For example, the 11 volumes of wartime diplomatic documents published by the Vatican entitled *Actes et documents du Saint Siège relatif à la Seconde Guerre mondiale* contain not a single letter directing the faithful to save Jews.

The 1998 Commission for Religious Relations with the Jews' *We Remember: A Reflection on the Shoah* contains the statement that 'Jewish communities and Jewish leaders expressed their thanks for all that had been done for them, including what Pope Pius XII did personally or through his representatives to save hundreds of thousands of Jewish lives.' This claim originated from one Pinchas E Lapidé.

Kevin Madigan of Harvard Divinity School and Catholic Theological Union discussed the reasons for 'the now thoroughly discredited statement of Pinchas Lapidé<sup>1</sup>, who estimated that Pius "was instrumental in saving at least 700,000 but probably as many as 860,000 Jews from certain death at Nazi hands"':

Why, defenders of the wartime pontiff invariably inquire, would an Israeli and a Jew like Lapidé have reason to exaggerate? In this and similar cases, the answer is transparently clear: political exigency.

Lapidé was in the 1960s an Israeli consul in Milan and was attempting, at the time he made his inflated estimates, to secure Vatican recognition for the state of Israel. Similar motives explain statements made in the immediate postwar

<sup>1</sup> O'Shea, Paul. 'Pinchas Lapidé and Rubbery figures', Paul on Pius, 3 April 2010. <http://paulonpius.blogspot.com/2010/04/pinchas-lapide-and-rubbery-figures.html>

period by Golda Meir and Moshe Sharett, foreign ministers of the new state of Israel. Had these statements been accurate within even an order of magnitude, Pius would perhaps deserve to be honoured ... They were not. Whatever was thus gained diplomatically by these statements – in the short run, precious little – was purchased at the cost of considerable historical untruth.<sup>1</sup>

Professor Susan Zucotti concludes that:

there is currently no evidence to indicate that the Holy Father *ever* directed his flock to save Jews.<sup>2</sup>

### *Expressions of Gratitude to Pius for Saving Jews*

*We Remember: A Reflection on the Shoah* contains at endnote 16:

The wisdom of Pope Pius XII's diplomacy was publicly acknowledged on a number of occasions by representative Jewish Organizations and personalities. For example, on 7 September 1945, Dr. Joseph Nathan, who represented the Italian Hebrew Commission, stated: 'Above all, we acknowledge the Supreme Pontiff and the religious men and women who, executing the directives of the Holy Father, recognized the persecuted as their brothers and, with effort and abnegation, hastened to help us, disregarding the terrible dangers to which they were exposed' (*L'Osservatore Romano*, 8 September 1945, p. 2). On 21 September of that same year, Pius XII received in audience Dr. A. Leo Kubowitzki, Secretary General of the World Jewish Congress who came to present 'to the Holy Father, in the name of the Union of Israelitic Communities, warmest thanks for the efforts of the Catholic Church on behalf of Jews throughout Europe during the War' (*L'Osservatore Romano*, 23 September 1945, p. 1). On Thursday, 29 November 1945, the Pope met about 80 representatives of Jewish refugees from various concentration camps in Germany, who expressed 'their great honour at being able to thank the Holy Father personally for his generosity towards those persecuted during the Nazi-Fascist period' (*L'Osservatore Romano*, 30 November 1945, p. 1). In 1958, at the death of Pope Pius XII, Golda Meir sent an eloquent message: 'We share in the grief of humanity. When fearful martyrdom came to our people, the voice of the Pope was raised for its victims. The life of our times was enriched by a voice speaking out about great moral truths above the tumult of daily conflict. We mourn a great servant of peace.'

In spite of the message of Israeli Minister of Foreign affairs, Golda Meir, it seems obvious that she would have been aware that 'the voice of the Pope was raised for its victims' is a eulogy that is not backed up by fact. In reality, Pius *never*

<sup>1</sup> Madigan, Kevin. 'Judging Pius XII', *The Christian Century*, vol. 118, 14 March 2001. See: <http://www.mail-archive.com/forum.zagraniczne@3w3.net/msg00197.html>. Refer to Appendix X, below.

<sup>2</sup> Zucotti, Susan. 'Pope Pius XII and the Rescue of Jews during the Holocaust: Examining Commonly Accepted Assertions', in: *Pope Pius XII and the Holocaust*, eds. Carol Rittner and John K Roth. p216. Emphasis added.

used the words ‘Jew’ or ‘antisemitism’.<sup>1</sup>

Also, how could the ‘about 80 representatives of Jewish refugees from various concentration camps in Germany,’ been in possession of information regarding Pius’ ‘generosity towards those persecuted during the Nazi-Fascist period’? The issue raises serious doubts.<sup>2</sup>

A final example: Joseph L Lichten, published in 1963 *A Question of Judgement: Pius XII and the Jews*. ‘Its claims of sweeping papal activity to help Jews during the Holocaust are wildly inaccurate.’<sup>3</sup>

*Concordat Watch* asks:

Was Israel tricked into supporting sainthood for Hitler’s pope? An Israeli negotiator and a Catholic theologian both maintain that shortly after World War II the Vatican promised to recognise Israel if their diplomats and politicians would defend Pius XII against charges that he helped the Jews.<sup>4</sup>

The Holy See’s explicit, overt resistance to helping Jews is covered in Chapter 7.

### *Pius’ Silence*

Pius’ notorious silence throughout the Holocaust has been both criticised and defended. The respective arguments reflect either Pius’ realisation of his significant role in fostering National Socialism and the consequent development of the genocide, or that his overt condemnation would only exacerbate the problem.

In the words of Robert Michael: ‘Pius claimed several times that information and facts about the Holocaust were kept secret and the condemning of Germany was not done “for fear of making the plight of the victims even worse.” This author agrees with Michael Phayer that this “justification cannot be taken seriously.”’<sup>5</sup>

Gerald Darring, a Catholic adjunct instructor of theology, summarised Pius’ continuing silence: ‘Pius XII never condemned the Holocaust, and the important word here is *never*, for he was pope for thirteen years after the war, years in which there was no Nazi regime around to punish people for his public pronouncements. I have looked in vain for a statement of condemnation by the post-war pope liberated from his self-imposed restraint of impartiality.’<sup>6,7</sup>

<sup>1</sup> Zucotti, Susan. ‘Pope Pius XII and the Rescue of Jews during the Holocaust: Examining Commonly Accepted Assertions’, in: *Pope Pius XII and the Holocaust*, eds. Carol Rittner and John K Roth. p212. Emphasis added.

<sup>2</sup> Ibid.

<sup>3</sup> Carol Rittner and John K Roth. op cit. p214

<sup>4</sup> [http://www.concordatwatch.eu/showkb.php?org\\_id=858&kb\\_header\\_id=50025&order=kb\\_rank%20ASC&kb\\_id=38155](http://www.concordatwatch.eu/showkb.php?org_id=858&kb_header_id=50025&order=kb_rank%20ASC&kb_id=38155)

<sup>5</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p184. Quoting: Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p54

<sup>6</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014). Emphasis original

<sup>7</sup> See also: Cornwell, John. *The Pontiff in Winter: Triumph and Conflict in the Reign of John Paul II*. pp193-94

Examples of Pius' silence include:

In June 1939, Austrian Jesuit John Maria Oesterreicher complained that Pius XII was erring grievously in praising Hitler 'instead of speaking out truthfully.'

In July 1942, Harold Tittman, the American Chargé d'Affaires, noted that the Vatican's silence was 'endangering its moral prestige and undermining faith both in the Church and in the Holy Father himself.'<sup>1</sup>

In 1943, Cardinal von Preysing unsuccessfully urged Pius XII 'to issue an appeal in favor of the unfortunate [Jews].'<sup>2</sup>

The Nazi regime began a slaughter of Polish Catholics without precedent. Priests were arrested and incarcerated by the thousands. Men, women, and children died by the hundreds of thousands. Poles and non-Poles wondered in disbelief at the Vatican's silence.

The Metropolitan of the Ukrainian Greek Catholic Church wrote to Pius describing the atrocities and mass murder being carried out in Ukraine. Pius replied detachedly by advising him to 'bear adversity with serene patience.'

There are many other examples of Pius' 'icy' silence throughout this book.

### ***Pius' Refusal to Condemn. His Implicit Complicity***

Pius never publicly and specifically renounced the Nazi's Final Solution.

He never expressed moral outrage at the annihilation of the Jews.

He never advised Catholics to not be involved in mass murder.

He never overtly condemned the mass murder of Jews.

He never threatened ecclesiastic sanctions against Catholics involved in the genocides, including Adolf Hitler.

He never espoused ethical principles to Catholics against 'the unprecedented crime against humanity of Hitler's campaign of extermination of the Jews.'<sup>3</sup>

Catholic Historian John Morley summarised:

the sad conclusion is that the tragic events in Poland were not able to move the pope or his secretary of state to face the reality of a situation whose cruelty was unparalleled in human history.<sup>4</sup>

In fact, Pius merely stated lamely that Poland 'has earned the right of generous and fraternal sympathy of the world, to await the hour of resurrection.'<sup>5</sup>

<sup>1</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p186

<sup>2</sup> Ibid. p112

<sup>3</sup> Osborne, Sir Francis D'Arcy, British ambassador to the Holy See.

<sup>4</sup> Morley, John F. *Vatican Diplomacy and the Jews During the Holocaust, 1939-43*. p146

<sup>5</sup> Hoek, Kees van. *Pope Pius XII, Priest and Statesman: A Biography*. p98

Israeli historian Sergio I. Minerbi summed up the situation. ‘By failing to condemn Hitler publicly, by assuring German diplomats that the Holy See would not do anything against Germany, the highest authorities of the Church sent out a message that the Jews were expendable.’<sup>1</sup>



*‘The Concordat’, a painting by Holocaust survivor Fritz Hirschberger of a Nazi officer and a faceless Cardinal Pacelli standing on the body of a Jewish prisoner.<sup>2</sup>*

In complete contrast, was ‘the Rosenstrasse incident. Some 30,000 Jews lived openly in Germany as the spouses of Christians ... Early in 1943, Goebbels, then in charge of Berlin, decided it was time to cleanse the capital by rounding up these last Jews. Hitler agreed. Some 2,000 Jewish men from mixed marriages were seized and taken to a large downtown building on the Rosenstrasse, from which they would be deported to the camps.

‘For a week their Gentile wives stood in the winter cold, chanting “We want our husbands back!” Ordinary Germans sometimes joined them. All told, the protests involved about 6,000 people. They continued in the face of S.S. and Gestapo threats, even threats to use machine guns ... Berliners saw the protests directly. Foreign diplomats spread word of it to the world press. The British Broadcasting Company broadcast the story back into Germany.

‘What was the outcome of Nazi Germany’s only mass demonstration to save Jews? The 2,000 Jewish husbands were released with Hitler’s approval. Two dozen who had already been sent to Auschwitz were returned. Jewish-Christian couples continued to live openly and survived the war. They would comprise the great

<sup>1</sup> Minerbi, Sergio I. ‘Pius XII: A Reappraisal’, in: *Pope Pius XII and the Holocaust*, eds. Carol Rittner and John K. Roth. p94

<sup>2</sup> Source: *Concordat Watch*. <http://www.concordatatch.eu> (2020)



majority of German Jewish survivors.’<sup>1</sup>

Sadly, during the rest of the war, no similar action was ever taken in defence of Jews in general. Certainly not by Pius XII – not even for the Jews of Rome.

### *Pius’ Assistance to War Criminals*<sup>2</sup>

In *The Real Odessa. How Perón Brought the Nazi War Criminals to Argentina* (2002), Argentinian journalist Uki Goñi described how the Argentinean government dealt with war criminals that entered Argentina. However, during his research Goñi accidentally stumbled on documents of the British Foreign Office about the involvement of Vatican personnel in the smuggling of war criminals, the so-called post-war ‘ratlines’. He found out that the British ambassador to the Holy See, Sir Francis D’Arcy Osborne had intervened with Pope Pius XII with an view to putting an end to these illegal activities. Furthermore, he discovered ‘that the Pope secretly pleaded with Washington and London on behalf of notorious criminals and Nazi collaborators’.

Suzanne Brown-Fleming’s *The Holocaust and Catholic Conscience. Cardinal Aloisius Muench and the Guilt Question in Germany* (2006) supports Goñi’s findings. In her remarkable study, she clearly demonstrates how Pius XII intervened on behalf of vicious German war criminals. Her main source was the archive of Pius XII’s representative in post-war Germany, Cardinal Aloisius Muench. Additionally, Michael Phayer’s *Pius XII, The Holocaust, and the Cold War* (2008) makes use of many documents that have recently come to light thanks to Bill Clinton’s 1997 executive order declassifying wartime and postwar documents, many of which are currently at the US National Archives and Holocaust Memorial Museum. These documents include diplomatic correspondence, US espionage, and even decryptions of German communications. Relevant documents have also been released by the Argentine government and the British Foreign Office and other information sources have become available, including the diary of Bishop Hurley.

These documents reveal new information about Pius XII’s actions regarding the genocidal Croatian Ustaša regime, the genocides of both Catholics and Jews in Poland, the finances of the wartime Church, the deportation of the Roman Jews, and the ratlines for Nazis and fascists fleeing Europe. According to Phayer, ‘the face of Pope Pius that we see in these documents is not the same face we see in the eleven volumes the Vatican published of World War II documents,<sup>3</sup> a collection which, though valuable, is nonetheless critically flawed because of its many omissions.’

<sup>1</sup> Paul, Gregory S. ‘The Great Scandal: Christianity’s Role in the Rise of the Nazis – Part I’. *Free Inquiry*. Vol 23 (4). p14

<sup>2</sup> Main source: *Wikipedia* ‘Pope Pius XII’ (2020)

<sup>3</sup> *Actes et Documents du Saint Siège Relatifs à période de la Seconde Guerre Mondiale*. Refer to Appendix XI, below for criticisms of this document.

***Pius and the Cold War***

Pius XII was paranoid about the potential spread of Soviet Bolshevism. He ‘denounced Communism as the world’s greatest evil.’<sup>1</sup>

He impressed on Ambassador Ernst von Weitzsäcker his support for a powerful Germany as a counter to this perceived menace. Weitzsäcker then reported to Berlin that ‘hostility to Bolshevism is, in fact, the most stable component of Vatican foreign policy.’

In 1948 the US-Russian nuclear race started.

Pius, to strengthen the anti-Russian front, decreed that anyone who knowingly supported Communist teaching would be ineligible to receive the sacraments. Anyone who disseminated such teachings would be excommunicated.

Prominent US Catholics were preparing for an atomic showdown with Russia. Catholic Attorney-General James Howard McGrath urged ‘a bold offensive’ by Catholics who should ‘rise up and put on the armor of the Church militant in the battle to save Christianity.’

The US Catholic press began a nationwide campaign of psychological warfare. Open hints of a quick atomic war were given once more.

John Foster Dulles, the soon-to-be US Secretary of State, appealed to the world to speed up a powerful atomic strike force ‘to deter the threat of Russian aggression by a decisive counterstroke.’

A leading Catholic organ commented ‘There is something shocking about praying for war, but we shall not understand contemporary history if we forget that this is what millions of good Christians are doing.’

The US announced that the first American ambassador had been appointed to the Holy See. This was strictly forbidden by the American Constitution. The ambassador was General Mark Clark, Chief of the American Army Field Forces, a friend of Matthews, and also a personal friend of New York’s Cardinal Spellman and Pius XII. Ten days later, this first American ambassador-designate to the Holy See was busy directing atomic manoeuvres in the Nevada desert.

In preparation for war, Pius, the ‘neutral’ diplomatic politician and outspoken anti-communist, received in audience: General Omar Bradley, Chairman of the US Joint Chiefs of Staff; Field Marshall Lord Montgomery, Deputy Supreme Commander of Allied Forces in Europe; and sundry army, navy and air force saturation-bombing experts from Spain, France, England, and the USA.

Ultimately, the campaign for a nuclear invasion of Russia did not eventuate.

The Catholic campaign then centred on Korea, and later on Vietnam.

<sup>1</sup> Hoek, Kees van. *Pope Pius XII, Priest and Statesman: A Biography*. p90

### ***Pius and the Korean War***

In 1950, the conflicting claims of sovereignty led to North Korea's invasion of the South. This incursion was seen by Pius as a further example of the menacing spread of atheistic international Communism

Cardinal Spellman, acting as Pius' spokesman in the US, greatly influenced American politicians and public opinion against the perceived continuing menace of Communism. Through Spellman, Pius steered US military power against communism in Korea. Spellman was an avid champion of the War.

Eventually, a truce agreement was signed at P'anmunjŏm in 1953. It ended the Korean War.

### ***Pius and the Vietnam War***

Pius and the Holy See, with the help of the US Catholic lobby headed by Francis Cardinal Spellman, propelled Ngô Đình Diệm into power, and were behind the setting up of his semi-totalitarian regime in South Vietnam. He became the first President of South Vietnam.

The Holy See supported Diệm because he was a genuine Catholic. At this time, because the policy of Pius' Church was totally anti-communist, it followed that a genuine Catholic would follow the Church and be as genuinely anti-communist as it was. The US supported Diệm because he was a genuine anti-communist.

Edward G Lansdale was the head of a covert CIA group that specialised in psychological warfare. He was posted to help Diệm strengthen his rule in the South, and to lead a propaganda campaign to encourage as many Catholic refugees as possible to move from the North to the South. The basic idea was to disrupt the North Vietnamese government by organising a vast emigration of the North Vietnamese population.

The wheels that Pius had so vigorously and persistently set in motion resulted inevitably in the Vietnam War. It lasted from 1955 to 1975 – almost three times as long as World War II.

'A priest approaches the weapon, blesses it, and then sprinkles holy water on it. He does so, because the weapon will be used for "Christ's war" ... It's 1965. The weapon blessed is a B-52 bomber about to go on a mission. "Christ's war" is the American effort in Vietnam. The priest is Cardinal Francis Spellman.'<sup>1</sup>

'The tragedy of Vietnam will go down in history as one of the most pernicious deeds of the contemporary alliance between politics and organized religion.' From the beginning, where it has not been obliterated in its entirety, the role of Pius and the Catholic Church in causing the Vietnam War has been minimised and white-washed.

The favouritism of Diệm to the Catholics and his diabolical treatment of the Buddhists resulted in the 'Buddhist Crisis'.

<sup>1</sup> Capshaw, Ron. 'The War Within'. *Liberty*. January/ February 2018

The Buddhist Crisis ended with Diệm losing the backing of his US patrons and being shot gangland style, in the back of a US personnel carrier. This occurred during a CIA-inspired coup d'état that deposed his government. 'While brief, the coup was violent, and it left the Kennedy administration allied with a junta whose means of ousting Diem – assassination – revolted world opinion.'

It is remarkable that the assassination of the first Catholic president of South Vietnam (Ngô Đình Diệm) was authorised with the knowledge and involvement of the first Catholic president of the United States (John Fitzgerald Kennedy); exactly twenty days after the assassination of Diệm, Kennedy himself was assassinated.

### ***Pius and the Index of Prohibited Books***

The *Index of Prohibited Books* (*Index librorum prohibitorum*) was a list of publications deemed to be heretical or contrary to morality, and Catholics were forbidden to read them without permission.

A book was prohibited or put on the *Index* by decree of the Sacred Congregation of the Roman Inquisition, of the Sacred Office, or of the Index. Pius X, when re-organising the Roman Curia by the Constitution *Sapienti consilio* (29 June, 1908), decreed as follows:

Henceforth it will be the task of this Sacred Congregation not only to examine carefully the books denounced to it, to prohibit them if necessary, and to grant permission for reading forbidden books, but also to supervise, ex officio, books that are being published, and to pass sentence on such as deserve to be prohibited. Its further task is to remind the bishops of their sacred duty to combat the publication of pernicious writings and give information about them to the Apostolic See, in accordance with the Constitution *Officiorum ad munus* of 25 January, 1897 (*Acta S. Sedis*, XLI, 432).<sup>1</sup>

Over the centuries, the *Index* prohibited several English classics, such as Harriet Beecher Stowe's *Uncle Tom's Cabin*, *A Tale of a Tub* by Jonathan Swift, and Oliver Goldsmith's *The Vicar of Wakefield*.

A new edition of the *Index* was published in 1948, during the reign of Pius XII.<sup>2</sup> He never abolished it. Control of others was his métier.

### ***Pius and the Inquisition***

The 'Holy Inquisition' was a group of institutions within the Church whose aim was to combat heresy. It was horrendously cruel, and spread to many continents.

It transmuted in 1908 to the 'Supreme Congregation of the Holy Office'.

Pius XII continued to favour its suppressive operations.

Ex-priest Paul Collins has referred to the policy of the Holy See, via the 'Congregation of the Holy Office', of effecting centralised control of thought and

<sup>1</sup> *Catholic Encyclopedia* 'Index of Prohibited Books'

<sup>2</sup> See, for example, Guillén, Rafael Rodríguez. *The Power of the Vatican*. p11

action of the whole Church – a reflection of Pius XII’s power-centralising ethos with the pope at the top of the totem pole. Consequently, most bishops are too afraid to take initiatives for the good of their flock.<sup>1</sup> Collins also finds that the Church has been made élitist with small enclaves of ‘proper’ Catholicism. The faith is being incarcerated until such time as a more obedient culture returns.<sup>2</sup>

### *Assessing Pius XII*

As was mentioned earlier, there have been many works critical of Pius XII; and many supportive – for example: Ralph McInerny’s *The Defamation of Pius XII*, and Margherita Marchione’s *Pope Pius XII: Architect for Peace*.

The most reverend Dr Michael Browne has given us a truly Catholic perspective:

Pius XII works for peace ... Here is the true leader of the Christian world who will restore mankind to the path of true human welfare and progress ... He represents the principles of humanity, of universal brotherhood, of justice and civilization ...

If the world is ever to be restored to the way of sanity and peace, it will need a Peacemaker, a man in whose justice and wisdom all can trust. Pius XII is the Peacemaker whom God has raised up for this world, for God has endowed him with justice and wisdom beyond the measure of mortal ken.<sup>3</sup>

Seemingly politically supportive of the published praise and affirmative arguments, Pius XII was pronounced a ‘Servant of God’ by John Paul II in 1990<sup>4</sup>, and Benedict XVI declared him ‘Venerable’ in 2009. There is also a deeply controversial move within the Catholic Church to designate Pius XII a ‘Saint’ Church.

Notwithstanding this praise, these affirmations, this reverence, and these political activities, Pius XII was, as stated by Robert Leiber, ‘great, yes ... a saint, no’.

In summing up the available evidence and in confirmation of this latter assertion, Pacelli was, in the words of John Cornwell, ‘not a saintly exemplar for future generations, but ... a deeply flawed human being’.<sup>5</sup>

To pursue these matters further, and in accordance with the general published criticisms of the man, *Pius XII: Fatal Manipulator of Men and Nations* is a widely researched, broad ranging, non-hagiographic, categorised examination of the negative facets and damaging actions and inactions of Eugenio Pacelli.

This book’s brief is simple and specific: to reveal what is known, or can reason-

<sup>1</sup> Collins, Paul. *God’s New Man: The Election of Benedict XVI and the Legacy of John Paul II*. pp217-18

<sup>2</sup> See, for example: Australian Book Review. No 264, September 2004. Review of Paul Collins’ *Between the Rock and the Hard Place* (ABC Books)

<sup>3</sup> Browne, Michael. ‘Foreword’. Hoek, Kees van. *Pope Pius XII, Priest and Statesman: A Biography*. pp4-5

<sup>4</sup> Pope John Paul II beatified 1340 people and canonised 483 saints – more than the combined tally of his antecedents during the preceding five hundred years. Consequently, ‘Following the exorbitant inflation in saint-making under John Paul II, the significance of Pacelli’s beatification process becomes meaningless rather than scandalous.’ Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xxii

<sup>5</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xxv

ably be inferred, about what Pacelli did or did not do, under the umbrellas of negative action, negative inaction, and negative outcome. In the process it also discusses Pius' principal whys and why nots.

The ultimate concerns of this book are Pacelli's questionable morality, and the significance and consequences of his: overriding obsession with concordats and politics, paranoia of Communism, glacial silence over the Holocaust, and many adverse behaviours.

In conclusion, this work reveals that the narcissistic Eugenio Maria Giuseppe Giovanni Pacelli had never been a pastor before he was elected pope. Notwithstanding his having been exalted as 'Pastor Angelicus',<sup>1</sup> he was, in fact, a seriously blemished, devious, obsessive, legalistic diplomat and politician, who succumbed on many occasions 'to his own great weaknesses'.<sup>2,3</sup>

Particularly significant was the dichotomy of his behaviour – 'a contradictory, dualistic man.' 'When guests were around, he was filled with life and humor; the diplomat in him always served Vatican interests to the tee. But when everyone was gone ... when he no longer had to guard his image, Pacelli receded into a cold, hard shell ...'<sup>4</sup>

Michael R Marrus refers to Pius' 'kind of anxiously preserved virginity in the midst of torn souls and bodies.'<sup>5</sup>

Notwithstanding his extensive negative characteristics and actions, Pius XII did have a positive, productive side. This included his output of hundreds of pages of allocutions, messages, and writings. In addition, he issued forty-one encyclicals, including *Mediator Dei*, *Humani Generis*, *Summi Pontificatus*, *Ad Apostolorum Principis*, and *Mystici Corporis Christi*.

Additionally, his magisterium included almost 1000 addresses and radio broadcasts. He was the first pope to make use of the radio on an extensive scale. His cryptic 1942 Christmas speech is his most famous. In this, during seven thousand words, he spoke thirty-three words on what *could* have been interpreted as a condemnation of the Nazi Holocaust. This prompted a positive reaction from *L'Osservatore Romano*, namely, that it was evident that the Holy Father's charity was universal and extended to all races.

Pacelli's consummate diplomacy received significant praise. For example: 'in diplomatic astuteness the Nuncio was without an equal,'<sup>6</sup> and, 'a cunning politician

<sup>1</sup> The 1942 Italian film 'Pastor Angelicus', 'the public and private life of Eugenio Pacelli', may be viewed at: <https://www.youtube.com/watch?v=l9pVFRSa3QI>

<sup>2</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p5

<sup>3</sup> But, see also: Lehnert, Maria Pascalina. *Ich durfte ihm dienen, Erinnerungen an Papst Pius XII*

<sup>4</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p77

<sup>5</sup> Michael R Marrus. 'Ten Essential Themes', in: *Pope Pius XII and the Holocaust*, eds. Carol Rittner and John K Roth. p47

<sup>6</sup> Dorothy Thomas – US newspaper writer and radio commentator.

and a brilliant diplomat, whose tortuous diplomacy was his forte.’ ‘He was superior to all in the subtle world of diplomacy.’<sup>1</sup>

Indeed, ‘Pius XII must be the wisest and most cultured man living.’<sup>2</sup>

With respect to the commencement of the Holocaust and all its evil, three of the most salient facts arising from Pacelli’s tortuous diplomacy, are that:

Pacelli gave a large sum of Church money to the young, destitute Hitler,

The Nazi Party was formed one year later, and

The pronouncement of German mega-industrialist Fritz Thyssen, that ‘Pius XII, as Nuncio, brought Hitler to Power.’

Pius XII was ever the Germanophile. For example, he requested a special concert performance of the Berlin Opera Company in Rome. This was in March, 1941, by which time the Nazis’ practice of euthanasia in mental hospitals, their oppression of Poland, and their segregation policy against the Jews were widely known.<sup>3</sup>

Pius was also quite cordial to Hitler, and vice versa; Hitler promising that Germany’s invasion of Italy would not affect the Vatican.<sup>4</sup>

Pius’ silence continued notwithstanding that he received vivid accounts of millions of Jewish deaths, maltreatment in death camps, and even ‘how the Nazis were putting to use specific parts of their victims’ corpses.’<sup>5</sup>

Pius was also deeply concerned with deteriorating human moral standards. To him, dances like the tango were, in his own words, of ‘very evil origin’. He complained about the Miss Europe and Miss Italy beauty competitions, describing them as lewd. He also asked Monsignor Ludwig Kaas to cover up nude statues and pictures in St Peter’s.

An example of Pius’ sexual prejudices:

How many girls there are who do not see wrongdoing in following certain shameless styles like so many sheep. They certainly would blush if they could guess the impression they make and the feelings they evoke in those who see them. Do they not see the harm resulting from excess in certain gymnastic exercises and sports not suitable for virtuous girls?

His persistent but totally unjustified faith in the alleged extraordinary political and military powers of Our Lady of Fátima was exemplary.<sup>6</sup>

Finally, it has been pointed out that the ‘my kind matters more than anyone else’

<sup>1</sup> Hoek, Kees van. *Pope Pius XII, Priest and Statesman: A Biography*. p51

<sup>2</sup> Ibid. p62

<sup>3</sup> Morrison, Marissa, review of: Friedländer, Saul. *Pius XII and the Third Reich: A Documentation*.

<sup>4</sup> Ibid.

<sup>5</sup> Morrison, Marissa, review of: Friedländer, Saul. *Pius XII and the Third Reich: A Documentation*.

<sup>6</sup> Refer to Chapters 15 and 16.

mentality that often goes with bigoted religious thinking reached its logical, damaging conclusion under Pius XII's reign. It seems evident that the Pope, for the promise of saving Christian souls in Bolshevik Russia, was willing to sacrifice millions of Jewish lives, since he didn't think they were going to heaven.<sup>1</sup> Such a mindset follows the statements of, for example:

Thomas Aquinas: 'The Church is like the ark of Noah, outside of which *nobody* can be saved.'

Paul VI: 'We believe the Church is necessary for salvation because Christ, who is the sole mediator and exclusive way of salvation, renders himself present for us in his body which is the Church. We must always remember the unity of the mystical body, without which there can be *no* salvation, is open to no one outside the catholic Church.'

Gregory the Great: 'The Holy Universal Church proclaims that God cannot truly be worshipped save within herself, and asserts that all they who are without her pale shall *never* be saved.'

Boniface VII: 'That there is one Holy Catholic and Apostolic Church we are compelled to believe and to hold, prompted by divine faith, and we do believe this firmly and confess it simply, outside of which there can be *no* salvation, or remission of sins ...'

Pius XI: 'It is a sin to believe that there is salvation outside the Catholic Church.'<sup>2</sup>

It is only on the pages of history that the answers are to be found.

Notwithstanding the selected perspective of the champions of Pius XII, the truth lies, in the words of W MacNeile Dixon, 'rooted in the underlying and immutable reality.'<sup>3</sup> This book attempts to reveal and unravel this reality.

Ultimately, the questions to be resolved of Pius XII are these:

Do his very real positive accomplishments prevail over his multitude of poor judgments, and ethically indefensible, damaging activities and inertias?

Are they sufficient to enable him to receive 'the Divine supernatural gifts' which would earn him eternal life, and through which he would 'reign with God in the heavenly fatherland' as one of 'His chosen friends and faithful servants'?<sup>4</sup>

<sup>1</sup> See, for example: Morrison, Marissa, review of: Friedländer, Saul. *Pius XII and the Third Reich: A Documentation*.

<sup>2</sup> Emphases added.

<sup>3</sup> Dixon, W MacNeile. *The Human Situation*. p395

<sup>4</sup> *Catholic Encyclopedia* 'Beatification and Canonization'



Should he ever have been declared ‘worthy of God’, and ‘Venerable’, and should he indeed be pronounced a ‘Saint’?

In answering these questions, this book is swayed by neither persistent ‘papal apologetics pressed into the service of history,’<sup>1</sup> nor by the obligations of ecclesiastic ideology, but responds to the ideal of objectivity – the ideal, advocated by the German father of historical research, Leopold von Ranke, that one should tell history as it really was.<sup>2</sup> Accordingly, this book’s paramount requirement is that of Marcello Pera: ‘We have an obligation to tell the truth.’<sup>3</sup> The ascertainable truth about the very dark side of Pope Pius XII – the fatal manipulator of men and nations.

*Christian anti-Semitism is the powerful millennial tree, with many and strong roots, on to which all the other varieties of anti-Semitism ... have come to be grafted in the Christian world. Jules Isaac*

*Truth is an exile from our political world. Rafael Shaw*

*How perfect it is, the past, to which nothing can be added, and from which nothing can be taken away! ... Only on the canvas of history the pictures of it remain ... all that men have thought, and desired, and suffered and done ... Nothing is there denied, nothing denied of the tyrannies and injustices, the frets and fevers, the injurious wrongs that tax the intelligence and freeze the heart. Nothing is denied, all is affirmed.<sup>4</sup>*

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xxv

<sup>2</sup> Ericksen, Robert P. *German Churches and the Holocaust: Assessing the Argument for Complicity*. p21

<sup>3</sup> Marcello Pera, Speaker of the Senate of Italy. United Nations General Assembly, Special Session, 24 January 2005.

<sup>4</sup> Dixon, W MacNeile. *The Human Situation*. pp414-15



## *A Chronology*<sup>1,2</sup>

**1849**

Eugenio Pacelli's grandfather, Marcantonio Pacelli, founded *L'Osservatore Romano*.

**1876**

Eugenio Pacelli was born.

**1899**

Pacelli received a degree in theology, and was ordained a priest.

**1904**

Pacelli was awarded a doctorate in Canon and Civil Law.

Pacelli became a papal chamberlain with the title of Monsignor.

**1908**

Pacelli served as a Vatican representative on the International Eucharistic Congress.

**1910**

Pacelli represented the Holy See at the coronation of King George V.

**1911**

Pacelli was appointed Assistant Secretary of the Congregation of Extraordinary Ecclesiastical Affairs.

**1912**

Pacelli was made Acting Secretary of the Vatican Foreign Office.

**1914**

Pacelli was made Secretary of the Congregation of Extraordinary Ecclesiastical Affairs.

Pacelli negotiated the *Serbian Concordat*.

World War I commenced.

**1917**

Pacelli was a co-recompiler of the Catholic Church's *Code of Canon Law*.

<sup>1</sup> See especially: *Pope Pius XII and the Holocaust*, eds Carol Rittner and John K Roth, pp15-39. For a more favourable selection see: Marchione, Margherita. *Pope Pius XII: Architect for peace*. pp193-95.

<sup>2</sup> The relative position of entries are not necessarily in chronological order within any given year.

‘Our Lady of Fátima’ is a title given to the Virgin Mary as she appeared in apparitions reported by three shepherd children at Fátima in Portugal. She is alleged to have revealed a message to the children.

Pacelli left his mother and his parental home to take up the new role in Munich of nuncio to Bavaria.

### **1918**

World War I ended.

### **1919**

Pacelli gave the young destitute Adolf Hitler a large sum of Church money.

### **1920**

The National Socialist German Workers’ Party (Nazi Party) was formed.

Pacelli was appointed the first nuncio to Germany.

### **1924**

Pacelli signed a concordat with Bavaria.

### **1929**

Pacelli was created a cardinal.

Pacelli negotiated a concordat with Prussia.

### **1930**

Pacelli was named Vatican Secretary of State.

Pacelli became archpriest of the Vatican Basilica.

After a canonical enquiry, the visions of Fátima were officially declared ‘worthy of belief’.

### **1931**

Braunes Haus was officially opened. The Nazi Party leadership then moved into the building.

### **1932**

Pacelli signed a concordat with Baden.

### **1933**

Oranienburg Concentration Camp was established.

Dachau Concentration Camp was established.

Kemna Concentration Camp was established.

Adolf Hitler became Chancellor of Germany.

The Nazi Party became the only legal party in Germany.

Pacelli signed the infamous *Reichskonkordat* with Hitler's Nazi Germany.

Pacelli signed a concordat with Austria.

### **1934**

'the Vatican began to work for the disintegration of the Czechoslovak Republic, in parallel to the Nazis.'

### **1935**

Pacelli signed a concordat with Yugoslavia.

The anti-Semitic *Nuremberg Laws* were passed.

The *Law for the Protection of German Blood and Honour* was passed, preventing sexual relations and marriages between Aryans and Jews.

The *Reich Citizenship Law* was passed and was reinforced by a decree stating that all Jews were no longer citizens of their own country.

### **1937**

Buchenwald Concentration Camp was established.

### **1938**

With the Anschluss, Germany annexed Austria.

Mauthausen Concentration Camp was established. It became the main Nazi camp in Austria.

Flossenbürg Concentration Camp was established in Bavaria.

Foreign Jews were no longer able to establish residence in Italy.

### **1939**

The official Catholic biographer wrote that 'Cardinal Pacelli has always been known for his strong German leanings.'

Aged 62, Eugenio Pacelli was elected Pope with the time-honoured formula 'know that you are ... the Governor of the Earth'. He adopted the title Pius XII.

At his coronation, 'the new pontiff spoke in platitudes offering ceremony rather than solution.' His secretary Sr Pascalina, was 'concerned about his complete failure to take any stand on the rapidly deteriorating world situation.'

Only three days later, Pius announced to the German cardinals in Rome that he intended to send a 'message of peace' to Adolf Hitler. Hence, 'Pacelli's first official act as Pius XII was to court Hitler' with a 'condescending message'.

In composing this first letter, 'It was like watching a Shakespearean tragedy. There was the Pope and his council of cardinals on their knees to Hitler.'

'The Holy See is an autocracy ...' 'the Pope who wields complete authority ... being accountable to no one.'<sup>1</sup>

Action Française was an influential group that published an anti-Semitic and anti-democratic newspaper *Action française*. In 1926 Pius XI condemned *Action française*. In 1939, Pius XII supported Action Française.

Pius sent a telegram to General Franco congratulating him on Spain's 'Catholic victory' in Iberia – which had caused some 500,000 deaths.

Hitler informed the Reichstag that a world war would mean 'the annihilation of the Jewish race in Europe'.

Hitler marched into Prague, and the state of Czechoslovakia ceased to exist.

The Western Powers petitioned Pius to protest the invasion of Czechoslovakia. He firmly rejected the request.

Anti-Semitic Catholic Jozef Tiso became president of the Slovak Republic.

Germany invaded Poland.

Britain and France declared war on Germany.

The 'T-4' euthanasia programme was initiated in Germany.

Pius issued the encyclical *Summi Pontificatus* in which he characterised himself as the Vicar of Christ who spoke from a dimension separated from the world.

Jesuit John Maria Oesterreicher complained that Pius was erring grievously in praising Hitler 'instead of speaking out truthfully.'

Pius delivered his first Christmas broadcast.

Fritz Thyssen wrote an article in the Swiss *Arbeiter-Zeitung* entitled, 'Pius XII, as Nuncio, brought Hitler to Power.'

Germany invaded Poland.

The Nazi regime began a slaughter of Polish Catholics without precedent. Priests were arrested and incarcerated by the thousands. Men, women, and children died by the hundreds of thousands. All wondered in disbelief at the Vatican's silence.

## 1940

Pius signed a concordat with Portugal.

Pius refused to condemn the invasion of Norway.

<sup>1</sup> Hoek, Kees van. *Pope Pius XII: Priest and Statesman: A Biography*. p86

The Vatican Secretary of State asked Britain not to bomb Rome.

The Chief Rabbi of Palestine asked the Papal Secretary of State to intercede to prevent Jews in Spain from being deported to Germany. He later made a similar request for Jews in Lithuania. Pius did nothing.

Gassing of mental patients was commenced.

Auschwitz Concentration Camp was established.

Germany invaded France and the Netherlands.

Henri Pétain was a French general who, having reached the distinction of Marshal of France, became Chief of State of Vichy France.

The Jews of Warsaw were confined to the Ghetto, which was then sealed.

The Greco-Italian War commenced.

Italy declared war on France and Britain.

## **1941**

Germany attacked Russia via Operation Barbarossa. It was the greatest invasion in the history of warfare, opening the largest and bloodiest theatre of combat ever.

Pius encouraged Catholics to volunteer for the Russian front. Catholics – most of them devotees of the Virgin of Fátima – joined the Nazi armies.

Pius prayed for a victory for the German invasion of Russia.

Einsatzgruppen engaged in mass killings.

Hermann Göring gave orders to prepare for ‘the final solution to the Jewish question’.

The Babi Yar massacre of more than 33,000 Jews from Kiev was carried out by Einsatzgruppe 4a.

A pogrom occurred in Lvov. Around 2000 Jews were murdered in the pogrom, mostly by civilian collaborators.

The Metropolitan of the Ukrainian Greek Catholic Church wrote to Pius describing the atrocities and mass murder being carried out in Ukraine. Pius replied detachedly by advising him to ‘bear adversity with serene patience.’

Fr Pirro Scavizzi delivered a report to the Vatican of complaints from Catholic Poles about the failure of Pius to protest against their sufferings under the Nazis.

Pius was in control of *Civiltà Cattolica*. It reminded its readers that the Jews were the prominent players in the deicide of Christ. It confirmed that they repeated their involvement in this crime by means of ritual murder ‘in every generation’.

Msgr Burzio sent reports about the extensive shooting of Jews by Germans. Pius XII requested a special concert performance of the Berlin Opera Company in Rome.

## 1942

In response to the apparitions of Fátima, Pius XII consecrated the world to the Immaculate Heart of Mary, and he also specifically consecrated 'the peoples of Russia' in 1952.

*Civiltà Cattolica* attacked Jews for mythic sins, 'malice ... injustice, impiety, infidelity, sacrilege.'

*Civiltà Cattolica* attacked contemporary Jews as carrying an unerasable 'stigma' because they condemned Christ to crucifixion: 'the crimes of the sons of the Synagogue'

Fr Pirro Scavizzi told Pius about the mass slaughter of Jews by the Nazis. The information reached a dead end; causing Heinrich Himmler to personally praise the 'discretion' of the Vatican.

The Soviet territories occupied by Germany included all of Belarus, Estonia, Latvia, Lithuania, Moldova, Ukraine, and most Russian territory west of the line Leningrad-Moscow-Rostov.

Reinhard Heydrich presided at a conference at Wannsee to coordinate 'the final solution to the Jewish question'.

A new concentration camp was constructed at Sobibór.

Zyklon B gas was used to kill Jews at Auschwitz I.

Belzec Extermination Camp began operating with gas chambers. At least 434,500 Jews were exterminated there.

The first deportation occurred of Jews from France to Auschwitz.

Catholic Jozef Tiso was the 'Vodca' ('Führer') of Slovakia. He 'presided over a shabby state' that was maintained in power by means of the Hlinka Guard. This obnoxious body was responsible for all manner of atrocities.

'in Slovakia the Church's fingerprints were undeniably on the trigger.'

Tiso's Slovakia paid the Germans for every Jew deported. Adolf Eichmann stated later in Jerusalem: 'They offered us their Jews like discarded beer cans.' Tiso had not acted on his own, but 'had consulted the best advisors within the Church.'

Several days before the first transport of Slovakian Jews was to be sent to concentration camps, the Slovakian chargé d'affaires advised Pius of the plan. Pius did not intervene.



An appeal from the World Jewish Congress to Pius to protest at the deportation of Jews from Slovakia and elsewhere was ignored.

In the newly created Roman Catholic Independent State of Croatia, Ante Pavelić, assisted by Archbishop Stepinac and endorsed by Pius, initiated the terrible reign of Ustašan terror – the most ruthless, ferocious European fascist tyranny ever.

Pius appointed Archbishop Stepinac both Supreme Military Apostolic Vicar of the Ustašan Army and also the religious leader of the murderous Ustaša.

Stepinac requested the Holy Ghost to descend upon the sharp edged knives of the Croatian Ustaše.

Harold Tittman, American Chargé d’Affaires, noted that the Vatican’s silence was ‘endangering its moral prestige ...’

Croatian Rabbi Mirolsav Freiburger wrote to Pius of the genocide, who thanked him for the letter, but did nothing.

Pius was informed that most of the Jews of Riga had been exterminated.

Polish ambassador to the Holy See, Kazimierz Papée, reported mass extermination of Jews. Pius omitted repeatedly to discuss it with Germany’s ambassador Ernst von Weizsäcker.

Kazimierz Papée complained to the Secretary of State that Pius had failed to condemn the latest Nazi wave of terror in Poland. Cardinal Maglione replied evasively that it was impossible for the Holy See to document each atrocity.

Cardinal Theodor Innitzer of Vienna informed Pius of Jewish deportations. Sir D’Arcy Osborne, the British Minister Plenipotentiary to the Holy See, brought additional confirmatory information to the Pope’s notice.

Pius told a US representative that he considered the reports of atrocities against the Jews as exaggerations ‘for the purposes of propaganda.’

Pius asked both the Allies and the Axis to declare Rome an ‘open city’.

Pius ‘announced the establishment of a Vatican bank as a camouflaged instrument to profiteer from the world conflict.’

Treblinka Extermination Camp became operational as part of Operation Reinhard, the deadliest phase of the Final Solution.

Mass deportations of Jews were carried out from the Warsaw Ghetto.

Romania announced that all Jews were to be deported.

The first Jews from Belgium were deported to Auschwitz.

From the Warsaw Ghetto at least 254,000 residents were sent to the Treblinka Extermination Camp.

Majdanek forced labour camp became a killing ground for Polish Jews. It was the site of death of 59,000 of them.

Abbot Ramiro Marcone wrote from Croatia that already two million Jews had been deported and killed.

The British ambassador to the Holy See wrote: 'the moral authority of the Holy See ... is now sadly reduced ... the German crimes have nothing to do with neutrality ... the Pope's silence is defeating its own purpose because it is destroying his prospects of contributing to peace.'

French Catholic journal *La Croix* 'rejoices that the new German education regulations require the complete exclusion of secularism from the school.' Pius gave his blessing to *La Croix* and described it as: 'an organ of pontifical thought'.

General Franco's brother-in-law, Ramón Serrano Súñer, was a great friend of both Mussolini and Hitler. He was decorated by Pius with the Grand Cross of the Order of Pius IX, together with a blessing for Spain and General Franco, 'worthy of the cause of God and the Church'.

President Roosevelt sent a personal representative to plead with Pius to condemn the extermination of the Jews. The Vatican Secretary of State responded that it was impossible to verify rumours about crimes committed against the Jews.

Six countries presented Pius with simultaneous démarches: 'A policy of silence in regard to such offences [in Poland] against the conscience of the world must necessarily involve a renunciation of moral leadership and a consequent atrophy of the influence and authority of the Vatican.'

Cardinal Maglione replied that so many countries had filed these démarches that the Holy See could not accede without the Axis accusing it of deferring to Allied pressure.

The Holy See stated that the crimes of one World War II combatant could not be condemned without condemning the crimes of another.

Pius' cryptic Christmas speech is his most famous. In this, during seven thousand words, he spoke thirty-three words on what *could* have been interpreted as a condemnation of the Nazi Holocaust. He failed to denounce the Nazis as such.

When the tide was turning against Adolf Hitler, the Third Reich faced the Allied Powers' demand of unconditional surrender, to which Pius strongly objected.

When Jews were deported from Rome to Auschwitz, Pius did not intervene.

Polish President Władysław Raczkiewicz wrote a strong letter to Pius pleading with him to publicly denounce the Germans' crimes against the Jews, but 'without much effect'.

*The Mass Extermination of Jews in German-Occupied Poland*, was presented to the Allies by Polish Foreign Minister Raczynski.

The *Joint Declaration by Members of the United Nations* was a statement issued by the American and British governments on behalf of the Allied Powers.

Pius abstained from signing the Allied declaration condemning the extermination of the Jews.

Archbishop Antonijs Springovics wrote to Pius stating that most of the Jews of Riga, Latvia had been killed.

The *Vrba-Wetzler Report*, detailing atrocities at Auschwitz, sometimes referred to as the *Auschwitz Protocol*, was ignored by Pius.

Pius began to advise the German and Hungarian bishops that it would be to their ultimate *political* advantage to go on record as speaking out against the massacre of the Jews.

Pius featured in a self-promoting film, *Pastor Angelicus (Angelic Pastor)*.

### 1943

Władysław Racziewicz, President of the Polish government-in-exile, appealed to Pius to publicly denounce Nazi violence. Bishop von Preysing of Berlin did the same, at least twice. Pius refused.

In a personal audience, Pius received Hungarian nun Margit Slachta who came to tell him that the last 20,000 Jews of Slovakia were in imminent danger of being deported to their death. She left Rome empty-handed.

Cardinal von Preysing unsuccessfully urged Pius XII ‘to issue an appeal in favor of the unfortunate [Jews].’

Pius issued the encyclical *Mystici Corporis Christi*.

Historians have pointed out that any support that Pius did give the Jews came after 1942, once US officials had told him that the allies wanted total victory, and it became likely that they would get it.

Fr Marie Benoit had an audience with Pius presenting the dire situation of the Jews of France. He pleaded for help.<sup>1</sup>

According to a report to Pius by Msgr Jože Srebrnič, Bishop of Krk, ‘witnesses, who took part in the burials, state unequivocally that the number of dead totals at least 3,500’ in the Rab Concentration Camp in Catholic Croatia.

<sup>1</sup> Refer to the Preface for further information regarding the good work of Fr Benoit and DELASEM.

Pius impressed on Ambassador Weitzsäcker his support for a powerful Germany as a counter to Soviet Bolshevism. Weitzsäcker reported to Berlin that 'hostility to Bolshevism is, in fact, the most stable component of Vatican foreign policy.'

Pius continued to do all he could 'not to burden relations with the German government and German agencies in Rome.'

Weitzsäcker reported that the Anglo-American link with Soviet Russia was detested by the Holy See.

The Borgo San Dalmazzo Concentration Camp was opened in Italy.

1007 Italian Jews were sent to Auschwitz, where many were exterminated.

Chief Rabbi of the Holy Land requested a personal audience with Pius in Rome to plead for the rescue of the remnants of Hungarian Jewry. 'His request for an audience was flatly denied.'

When Rome was bombed, the Basilica of San Lorenzo was badly damaged. Pius complained to President Roosevelt, 'In person We have visited and with sorrow contemplated the gaping ruins of that ancient and priceless Papal Basilica'.

To Pius, the Church's bricks, mortar, and 'priceless treasures' counted more than the hundreds of thousands of buildings destroyed by Nazi and Japanese bombs.

The Nazis entered Rome.

The Nazis entered the Roman Ghetto.

German SS military police arrested Jews from the Roman Ghetto.

The negative response of the Holy See to the deportation of the Jews of Rome can be regarded as a true reflection its policy concerning the annihilation of European Jewry; 'at which the Church stood calmly at the sidelines.'

Germany was declared *judenrein* (clean of Jews).

Catholic Archbishop Alojzije Stepinac denied charges that the Catholic State of Croatia had committed any crimes.

The Warsaw Ghetto Uprising was the act of Jewish resistance to oppose Nazi Germany's final effort to transport the remaining ghetto population to Majdanek and Treblinka concentration camps.

Not one of the three Polish Catholic Bishops' Councils during the German occupation mentioned the mass murder of the Jews nor expressed any protest about it.

An official letter of protest was signed in Athens by Archbishop Damaskinos, along with 27 leaders of cultural, academic and professional organizations.

The Allies invaded Italy. Italy surrendered.

**1944**

Pius took on the additional role of Vatican Secretary of State.

Ignoring the massive destruction by the Nazis of many European cities, Pius publicly pleaded for the protection of Rome.

Jozef Tiso invited the Wehrmacht to help suppress an uprising that had hoped to link up with the advancing Red Army.

Jozef Tiso used a Church ceremony of thanksgiving to give medals to SS officers.

Most of the Catholic population of Slovakia reacted to the persecution of Jews with indifference, and most of the bishops supported the government's anti-Jewish policies.

Kazimierz Papée, a loyal Polish Catholic, witnessed Pius' annoyance when the disasters in Poland were brought to his attention.

The World Jewish Congress appealed to the Holy See through Archbishop Cicognani in Washington to intervene with Hungarian authorities, and to accept and assist Jews from Poland.

Karl Friedrich Otto Wolff was General of the Waffen-SS, and a murderer. He had a clandestine audience with Pius and received a most cordial welcome and the apostolic blessing.

Pius wrote to Michael Cardinal Faulhaber stating that, in a negotiated peace, Germany should not have to relinquish Austria and the Sudetenland.

Germany invaded Hungary and began deporting Jews.

After many appeals, Pius sent an open cable to the regent of Hungary in which he avoided identifying the Jews as such 'and requested in his typical elliptic style' that the suffering of 'numerous unfortunate people' be not prolonged.

The deportations of Jews from Hungary reached their culmination. By the end of June, half a million Jews had been deported, most of whom were murdered.

In a letter to the Holy See, totally disregarding the deaths of, and atrocities to Jews, Serbs and Roma, Croatian Archbishop Stepinac informed Pius that 244,000 Orthodox Serbs had been 'converted to the Church of God.'

The Hungarian Arrow Cross Party was a national socialist party. It was pro-Catholic, anti-Semitic, and was supported by bishops such as József Grösz, who was promoted by Pius to the bishopric of Kalocsa.

Adolf Eichmann left Budapest.

Hungarian police and Arrow Cross units arrested 22,000 Jews.

Even by August 1944, ‘at no time had the Holy See publicly protested the murder of the Jews of Catholic Slovakia.’

D-Day. Allied forces landed at Normandy.

Auschwitz, Buchenwald, and Bergen-Belsen Concentration Camps were liberated.

Pontificia Commissione di Assistenza (PCA) was set up by Pius to provide direct aid to refugees and prisoners. It received ‘the Vatican’s unqualified support.’ ‘Pius XII supported the organization wholeheartedly.’ ‘the papal aid mission was, in fact, massively involved in helping war criminals and Nazis to escape.’

### 1945

Adolf Hitler and Eva Braun committed suicide.

Benito Mussolini was executed.

Pius went to the Papal Chapel and said silent prayers for the repose of the souls of Hitler and Mussolini.

The presiding bishop of the German Catholic Bishops’ Conference directed priests to say Mass in memory of Hitler.

The *Gerstein Report*, describing the use of Zyklon B, was never acknowledged by the Holy See.

V-E Day. Germany surrendered. The war in Europe ended.

‘at the end of the war, the Pope wanted to “ease the misery of his beloved German people”, and committed himself deeply to the PCA.’

V-J Day. Japan surrendered. World War II ended.

The Nuremberg War Crimes Trials commenced.

Jozef Tiso, whom Pius called ‘My dear son’, was captured by the Allies, convicted of treason and hanged.

At the time of the liberation, the sole surviving woman, Settimia Spizzichino, whom SS officer Josef Mengele had used for medical experiments, was found barely alive, aged 24, among the corpses of Auschwitz.

Settimia declared: ‘It all happened right under his nose. But he was an anti-Semitic Pope, a pro-German Pope. He didn’t take a single risk. And when they say the Pope is like Jesus Christ, it is not true. He did not save a single child.’

Pius waited until the end of the Holocaust and the death of Hitler before issuing a condemnation of Nazism as a blasphemous aberration.

Pius issued the encyclical *Communium Interpretes Dolorum* – ‘Appealing for Prayers for Peace during May’

The Vietminh established a communist state in the North, led by Hồ Chí Minh.

The cult of Fátima, which had suffered a devotional recess with the defeat of the Nazi armies and the suicide of Hitler, was revived. Our Lady visited Pius at the Vatican. He ordered that monster pilgrimages be organised to her shrine.

### **1946**

Pius addressed pilgrims by radio, saying that Our Lady’s promises would be fulfilled. ‘Be ready!’ he warned. Then, fully confirming his lack of neutrality: ‘There can be no neutrals. Never step back. Line up as crusaders!’

Pius stated that ‘We condemned on various occasions in the past the persecution that a fanatical anti-Semitism inflicted on the Hebrew people.’ This was a deliberate lie.

The Kielce Pogrom broke out against Jews.

From 1946 to 1952 the Holy See, under Pius, intervened in the international judicial system in favour of war criminals. Such was the perpetual bias of the Pope towards the Nazis and the German people.

From 1946 to 1952 the Holy See, under Pius, intervened in the international judicial system in favour of war criminals.

In support of fascist criminals, the Holy See launched an attack on the official war crimes trials.

The US State Department appealed to all countries that had been neutral during the War to provide a list of Germans residing in their country. This was to enable their repatriation to occupied Germany. The department’s records show that the Vatican’s co-operation was ‘negligible’.

Gregorij Rožman, Bishop of Ljubljana, was funnelling money from a Swiss bank to South America ‘to aid refugees of the Catholic religion.’ Most of it was sent to Italy and from there to the Ustasas in Argentina.

While in transit to foreign shores, Archbishop Ivan Šarić of Sarajevo, the ‘Hangman of the Serbs’, and Nazi collaborator Gregorij Rožman, Bishop of Ljubljana, were reported to be living in the Bishop’s Palace at Klagenfurt, Austria.

Šarić moved to Madrid with the assistance of Pius’ ratlines.

The Holy See asked Cardinal Stritch to press the United Nations Relief and Rehabilitation Administration to work on behalf of 1000 refugees in Rome ‘whose plight is grave’ – that is, who were suspected war criminals.

The Holy See also asked the British to ‘reconsider’ not only the ‘classification as prisoners of war’ of a group of 600 Croats held at a POW Camp in Naples, but all possible suspected Ustaše criminals.

US agent Vincent La Vista found that under Pius XII the Holy See’s involvement in illegal emigration was greater than that of any other agency.

The Holy See launched an attack on the Nuremberg Trials.

Arthur Greiser tortured, persecuted, injured, and murdered civilians and POWs. In an effort to save Greiser who had been sentenced to death, the Holy See sent a special cable to the President of Poland.

‘The spiritual and moral needs of the prisoners themselves ... demand that we bring the system of war prisoners ... to an end.’ *L’Osservatore Romano*.

After the War, many appeals were made to the Church by rabbis and others requesting the return of orphaned children to the Jewish community. Pius refused.

A letter showed that Pius directed that Jewish babies baptised by Catholics during the Holocaust with or without parental consent not be returned to their parents.

Pius raised the bishops of Berlin, Köln, and Münster to the cardinalate to indicate to the world his continuing high esteem of the German Catholic Church.

The First Indochina War began.

## 1947

The Cold War began.

A British diplomatic memorandum stated that Fr Dominic Mandić was a ‘liaison to the Vatican’ who was involved in converting Ustašan stolen gold, jewellery, and foreign exchange into Italian lire. The final destination of the stolen Ustašan treasury was the Vatican Bank.

*Report of Robert Clayton Mudd* of the US Counter Intelligence Corps, reported that looted gold from victims of the Croatian Holocaust appeared to end up in the Vatican Bank.

Pius paid for the passage of many of the Croatian Ustašan criminals, using funds that came to him through the US National Catholic Welfare Council.

Yugoslavia revealed that a ‘great number’ of war criminals were being ‘helped on their way’ to Argentina by the Vatican, which ‘provided them with visas and financial assistance’.

Archbishop Stepinac allowed the entire Croatian massacre and a campaign of destruction for four years without complaint. Pius condemned the regime of Marshal Tito for the persecution of Stepinac, who was found guilty of treason.



## 1948

Cardinal Spellman, a long-time friend of Pius, joined the Pope in pleading on behalf of Vladimir Kren, Ante Moškov and other Ustaša war criminals.

Pius excommunicated Italian Catholics who voted for the Communist Party.

With the help of Pius' Vatican, Ante Pavelić, the 'Butcher of the Balkans', boarded the liner *Sistriere* as Father Gomez, and sailed to Argentina and freedom.

Kren escaped as far as Genoa, where he was protected by Msgr Karlo Petranović. He was arrested while attempting to board the ship *Philippa*. He was extradited to Yugoslavia, and executed.

A special court in Zagreb put on trial 57 members of Ante Pavelić's Croatian guerrilla *Križari* (Crusaders). Their attempt to undermine the regime of Jozef Tito, President of Yugoslavia, by infiltrating rebels into Yugoslavia had ended in disaster. They confirmed that the Holy See had supported the terrorist campaign.

David Ben-Gurion declared 'the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel'. This was after forty-five years' resistance by the Holy See to its official recognition.

*L'Osservatore Romano* imperiously announced to the world: 'Modern Israel is not the true heir of Biblical Israel, but a secular state ... Therefore the Holy Land and its sacred sites belong to Christianity, the True Israel.'

The *Universal Declaration of Human Rights* was adopted by the UN. 'as far as I can tell, Pius XII never acknowledged it ... Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII.'

The US-Russian nuclear race started.

In Korea, two separate governments were formed: the Democratic People's Republic of Korea in the north, and the Republic of Korea in the south.

Pius issued the encyclical *In Multiplicibus*, 'On Prayers for Peace in Palestine', which stated 'Our Apostolic duty, which places Us above the conflicts which agitate human society'.

## 1949

Pius declared: 'the time has come when Jerusalem and its vicinity, where the previous memorials of the Life and Death of the Divine Redeemer are preserved, should be accorded and legally guaranteed an "international" status.'

The US Secretary for Defense, Catholic James Forrestal, helped Pius to effectively influence the elections in Italy by sending his and US money.

Pius praised the life of Berlin Catholics. This led a British diplomat to comment that the speech showed Pius' continuing affinity for Germany and the Germans.

Pius, to strengthen the anti-Russian front, decreed that anyone who knowingly supported Communist teaching would be ineligible to receive the sacraments. Anyone who disseminated such teachings would be excommunicated.

Prominent US Catholics were preparing for an atomic showdown with Russia. Catholic Attorney-General James Howard MacGrath urged 'a bold offensive' by Catholics who should join 'the Church militant in the battle to save Christianity.'

The US Catholic press began a nationwide campaign of psychological warfare. Open hints of a quick atomic war were given once more.

Bảo Đại was the thirteenth and final emperor of the Nguyễn Dynasty – the last dynasty of Vietnam. He was the Chief of State of South Vietnam from 1949 until 1955.

## 1950

Cardinal Spellman, acting as Pius' spokesman in the US, greatly influenced American politicians and public opinion against the perceived menace of Communism. Through him, Pius steered US military power against Korea.

The Korean War commenced. Spellman was an avid champion of the War.

Pius defined the dogma of the Assumption of the Virgin Mary.

'the Holy Father turned his gaze from the Vatican gardens to the sun, and there ... was renewed for his eyes the prodigy of the Valley of Fátima.'

The fact that the Virgin had appeared to the Pope obviously reinforced her promises about Bolshevik Russia being converted to the Catholic Church.

A monster pilgrimage of well over one million people was convened before a shrine of the Virgin at Fátima.

Pius promoted his 'creeping infallibility'.

Pius, in the extensive *Mediator Dei*, and *Humani Generis*, urged caution in uncritically adopting modern scientific teachings without reference to the traditions of the Church.

In Mazzarino, Sicily, the Mafia's reign of terror was omnipresent. Catholic men and their wives and children became the horrified victims of the hooded Franciscan friars. Pius refused to take any action.

Pius completely ignored the Holocaust for the rest of his life.

Conflicting claims of sovereignty led to North Korea's invasion of the South. This incursion was seen by Pius as a further example of the menacing spread of atheistic international Communism.

The World Peace Council approved the *Stockholm Appeal*, calling for an absolute ban on nuclear weapons. Pius issued an encyclical, *Mirabile illud*, on world peace in which he did not oppose the use of atomic weapons.

Fr Francis Connell was a noted Catholic theologian, whose influence spread through the media. He declared that the use of the hydrogen bomb was justified.

A Supreme Knight of the Knights of Columbus and Secretary of the US Navy, Francis P Matthews called upon the US to launch an attack upon Soviet Russia in order to make the American people 'the first aggressors for peace.'

The US announced that the first American ambassador had been appointed to the Holy See. This was General Mark Clark, Chief of the American Army Field Forces, a friend of Matthews, and also a personal friend of Spellman and Pius.

Ten days later, General Clark was busy directing atomic manoeuvres in the Nevada desert.

A leading Catholic organ commented 'There is something shocking about praying for war, but we shall not understand contemporary history if we forget that this is what millions of good Christians are doing.'

A top US magazine, *Collier's*, having been founded by Irishman Peter Fenelon Collier, a Catholic, the bookstalls of America and Europe were flooded with over four million copies. The whole issue was dedicated to the imminent atomic war against Soviet Russia, which would be defeated and occupied.

## 1952

Pius complained about the Miss Europe and Miss Italy beauty competitions. He described them as lewd, and wanted such contests banned.

In preparation for war, Pius received: the Chairman of the US Joint Chiefs of Staff, Deputy Supreme Commander of Allied Forces in Europe, and sundry army, navy and air force saturation-bombing experts from Spain, France, England, and the USA.

John Foster Dulles appealed to the world to speed up a powerful atomic strike force 'to deter the threat of Russian aggression by a decisive counterstroke.'

The US government passed the *American Mutual Security Act*. Its main mission was a vast intelligence system comprising saboteurs, spies, agents and terrorists within the countries soon to be 'liberated'.

In Rome, Catholic priests and Jesuits who had learned Russian and been trained in knowledge of the practices of the Orthodox Church, were asked to ‘stand by’.

In the hands of Pius the cult of Our Lady of Fátima had been expressly transformed into a psychological weapon of war directed at conditioning millions of Catholics to accept the outbreak of an atomic conflict.

### 1953

A truce agreement was signed at P’anmunjŏm. It ended the Korean War.

Pius declared that, ‘What is not in accord with truth [that is, Roman Catholic doctrine] has objectively no right of existence, propagation, or action.’

Valerio Valeri had served as Prefect of the Sacred Congregation for Religious. He had not protested against the deportations of French Jews. ‘His orientation was totally diplomatic and his interest in human suffering minimal.’ He was elevated to the cardinalate by Pius.

In North Vietnam, a National Congress of Religions was organised. It gave equality to all religions. ‘The Catholics objected most strongly to these measures. They expected and wanted special treatment. They started to resist the measure.’

A concordat was signed by Franco’s Spain and the Vatican. It gave the Catholic Church a set of privileges such as state funding and exemption from government taxation. As a reward, Franco was admitted to the ‘Supreme Order of Christ’ – the highest papal order of chivalry.

### 1954

Pius kept wholly ‘silent’ when the US military planned to use atomic weapons at the beginning of the Vietnam War.

Pius continued to support the US lobby advocating ‘an atomic preventive war.’ When the US Army planned a nuclear attack on the Vietnamese, the same Vatican-supported lobby gave its approval for the proposal.

The *Geneva Agreements* arranged a settlement which brought about an end to the First Indochina War. French Indochina was split into three countries: Laos, Cambodia, and Vietnam. Vietnam was divided into North and South.

It was reasoned that the *Geneva Agreements* would lead to a final and just solution to the Vietnamese problem by which the Vietnamese people would decide for themselves what form of government they wanted via a general election.

The joint long-range Asian agendas and strategies of the Holy See and the US worked against the *Agreements*.

These elections were never held due to repeated refusals to hold nationwide elections by Prime Minister Ngô Đình Diệm and his declaration of the leadership of a new state, the Republic of Vietnam (South Vietnam).

## 1955

Ngô Đình Diệm became the first President of South Vietnam.

The Holy See supported Diệm because he was a genuine Catholic. The US supported Diệm because he was a genuine anti-communist. He ‘was as anti-communist as Joe McCarthy, as pious as Cardinal Spellman ...’

Pius and the Holy See, with the help of a US Catholic lobby headed by Cardinal Spellman, propelled Diệm into power, and were behind the setting up of his ultimately, totalitarian regime in South Vietnam.

Edward G Lansdale was the head of a covert CIA group that specialised in psychological warfare. He was posted to help Diệm strengthen his rule in the South, and to lead a propaganda campaign to encourage as many Catholic refugees as possible to move from the North to the South.

The basic idea was to disrupt the North Vietnamese government by organising a vast emigration of the North Vietnamese population.

The scheme was conceived simultaneously at Washington and at the Vatican. It was the brain child of Cardinal Spellman, Pius XII, the Dulles brothers, Diệm and certain American military elements.

North Vietnamese priests assisted. They preached that: a communist government would mean an end to freedom of worship, the sacraments would no longer be given, and those who remained in the North would endanger their souls.

Catholic priests, the South Vietnamese radio, and millions of leaflets declared that ‘Christ has gone south’ and ‘the Virgin Mary has departed from the North’. A Central Evacuation Committee was set up. It was financed by the US.

A young Catholic CIA informant, Thomas Anthony Dooley III, published a book *Deliver Us from Evil*. ‘It was one of the most influential works of propaganda produced during the Cold War’.

The wheels that Pius had so vigorously and persistently set in motion resulted inevitably in the Vietnam War. It lasted from 1955 to 1975 – almost three times as long as World War II.

The ultimate reason for the Vietnam War was the Holy See’s passionate desire to make the Asian region Roman Catholic. The Catholic Church was the main promoter in the origin, escalation and prosecution of the Vietnamese conflict. In the process, ‘the manipulation of our [US] presidents was a masterpiece.’

‘The tragedy of Vietnam will go down in history as one of the most pernicious deeds of the contemporary alliance between politics and organized religion.’

From the beginning, where it has not been obliterated in its entirety, the role of Pius and the Catholic Church in causing the Vietnam War has been minimised and whitewashed.

### **1956**

In a speech, which was broadcast simultaneously in 27 major languages by the world’s main radio stations, Pius reiterated ‘the morality ... of a defensive war’.

His speech was described as, ‘what almost amounts to a crusade of Christendom’, and ‘the Pope’s blessing for a preventive war.’

### **1958**

Pius lived to witness the initial stages of the ‘Vietnam Conflict’ that he had so actively promoted.

Pius died, aged 82.

### **1959**

The first battle occurred between the Viet Cong and the South Vietnamese Army.

### **1960**

It has been estimated that during the period of terror instituted by Diệm from 1955 to 1960, at least: 80,000 South Vietnamese individuals were murdered; 275,000 were detained, interrogated with or without physical torture; and 500,000, or thereabouts, were sent to concentration or detention camps.

### **1963**

Diệm’s aggressive treatment of the Buddhists resulted in the ‘Buddhist Crisis’.

Many Buddhist protests arose; but all in vain. Finally, an elderly Buddhist monk, Superior Thích Quảng Đức, had petrol poured over himself and was burned to death at a busy Sài Gòn road intersection. The world was shocked.

The Buddhist Crisis ended with Diệm losing the backing of his US patrons and being shot gangland style, in the back of a US personnel carrier. This occurred during a CIA-inspired coup d’état that deposed his government.

### **1975**

It has been estimated that during the Vietnam War, more than 2 million Vietnamese were killed, 3 million were wounded, hundreds of thousands of children were orphaned, and about 12 million people became refugees.

**1990**

Pius was made a ‘Servant of God’ by John Paul II.

**2008**

Discovery of documents from several sources reveal a picture of Pius that is at odds with the official presentation.

**2009**

The Congregation for the Causes of Saints certifies the ‘heroic virtues’ of a candidate for venerable status.

Benedict XVI declared Pius to be ‘Venerable’.

**2013+**

The Congregation for the Causes of Saints said that Pope Francis was considering canonising Pius XII without evidence of a miracle.

Jesuit Fr Peter Gumpel, the relator for his canonisation, stated that there were several miracles attributable to Pius.

Already more than 10,000 Catholic saints and ‘beati’ (‘blessed’) have been accumulated since Roman times.

\*

There has *never* been an admission by the Catholic Church of Pius’ undeniably significant dark side.





### **List of Axis Extermination Camps**

<b>Camp</b>	<b>Present Country</b>	<b>Dates</b>	<b>Estimated deaths</b>	<b>Primary means</b>
Auschwitz–Birkenau	Poland	1940-1945	1,100,000	Zyklon B
Treblinka	Poland	1942-1943	800,000	Carbon monoxide
Bełżec	Poland	1942-1943	600,000	Carbon monoxide
Chełmno	Poland	1941-1945	320,000	Carbon monoxide
Janowska (Lwów)	Ukraine	1941-1943	c.35,000	
Sobibór	Poland	1942-1943	250,000	Carbon monoxide
Majdanek	Poland	1941-1944	c.80,000	Zyklon B
Maly Trostinets	Belarus	1941-1944	65,000	Shootings, gas
Natzweiler-Struthof	France	1941-1944	22,000	Malnutrition, etc.
Sajmište	Serbia	1941-1944	23,000	Carbon monoxide
Treblinka	Poland	1942-1943	c.800,000	Zyklon B
<b>Total</b>			<b>c.4,000,000</b>	

### **List of Axis Concentration Camps**

<b>Camp</b>	<b>Present Country</b>	<b>Dates</b>	<b>Estimated Prisoners</b>	<b>Estimated deaths</b>
Banjica	Serbia	1941-1944	23,637	3,849
Bardufoss	Norway	1944-????	800	250
Bergen-Belsen	Germany	1943-1945	120,000	52,000
Bogdanovka	Ukraine	1941	54,000	40,000
Bredtveit	Norway	1941-1944	c.1,000	
Buchenwald	Germany	1937-1945	280,000	56,545
Crveni Krst	Serbia	1941-1944	30,000	10,000
Dachau*	Germany	1933-1945	200,000	41,500
Flossenbürg	Germany	1938-1945	89,964	30,000
Fort VII (Posen)	Poland	1939-1944	c.18,000	c.4,500
Herzogenbusch	Netherlands	1943-1944	31,000	750

Kaiservald	Latvia	1942-1944	c.20,000	
Kaufering	Germany	1943-1945	30,000	c.14,500
Kemna*	Germany	1933-1934	c.3,750	
Kistarcsa	Hungary	1944-1945		1,800
Malchow	Germany	1943-1945	5,000	
Mauthausen-Gusen	Austria	1938-1945	195,000	c.220,000
Mittelbau-Dora	Germany	1943-1945	60,000	c.20,000
Neuengamme	Germany	1938-1945	106,000	c.42,900
Niederhagen	Germany	1941-1943	3,900	1,285
Oberer Kuhberg	Germany	1933-1935	600	
Oranienburg*	Germany	1933-1934	3,000	c.20
Ohrdruf	Germany	1944-1945	c.13,000	3,000
Ravensbrück	Germany	1939-1945	132,000	28,000
Sachsenhausen	Germany	1936-1945	c.200,000	30,000
Salaspils	Latvia	1941-1944	12,000	2,000
Stutthof	Poland	1939-1945	110,000	65,000
Syrets	Ukraine	1942-1943	3,000	25,000
Theresienstadt	Czech Republic	1941-1945	144,000	c.33,000
Valvara	Estonia	1943-1944	20,000	950
Warsaw	Poland	1943-1944	c.8,500	c.4,500
<b>Total</b>				<b>c.730,000</b>

\* These camps were in existence *before* Pius XII signed the *Reichskonkordat*.

### **List of Ustaša Concentration Camps in Catholic Croatia**

<b>Camp</b>	<b>Dates</b>	<b>Estimated Prisoners</b>	<b>Estimated deaths</b>
Danica	1941	5,600	
Đakovo	1941-1942	3,000	c.600
Gospić	1941		42,246
Jadovno	1941		10,000-68,000
Jasenovac	1941-1945		c.90,000
Jastrebasco	1942-		
Kerestinec	1941-1945		1,500 children

Kruščica	1941		3,000
Lepoglava	1941-1945	c.2,000	
Lobor	1941-1942	c.2,000	c.200
Metajna	1941-1945		
Pag	1941		8,500
Sisak	1942-1943	6,693 children	
Slana	1941	16,000	c.8,000
Stara Gradiška	1941-1945	c.12,790	c.9,600
Tenja	1942	3,000	
<b>Total</b>			<b>c.202,650</b>

### **List of Axis Penal Camps in Catholic Croatia**

<b>Camp</b>	<b>Dates</b>	<b>Estimated Prisoners</b>	<b>Estimated deaths</b>
Brač	????		
Hvar	????		
Gruž	????		
Kupari	????		
Jankomir	1941	5,600	
Lopud	????		
Molat	1942	20,000	350
Rab	1942		c.3,000
Sajmište	1941-1944		c.21,500
Vincovci	????		

### **List of Executions and Massacres in Catholic Croatia**

<b>Location</b>	<b>Date</b>	<b>Deaths</b>
Blagaj	1941	c.400
Bosanska Dubica	1941	c.300
Čelebić	1941	104
Čitluk and Strigova	1941	26
December victims	1943	16

Dotrščina	1941-1945	7,000
Dračevo	1941	70
Draksenić	1942	c.360
Drakulić	1942	2,315
Garavice	1941	?c.12,000
Glina	1941	260-417
Grabovac	1941	c.1,200
Gudovac	1941	184-196
Hrvatska Dubica	1944	c.55
Javor	1941	100+
Jošan	1941	338
Kerestinec	1941	75
Knin	1941	c.60
Korita	1941	133-180
Kosinj	1941	c.600
Kozara	1945	140+
Kruščica camp	1941	74
Ličko Petrovo Selo	1941	313
Ljubinje	1941	140
Metković	1941	280
Nevesinje	1941	173
Novoselci	1941	31
Otočac	1941	331
Piskavica and Ivanjska	1942	520
Prebilovci	1941	c.650
Rašića Gaj	1941	70-200
Slavonska Požega	1941	38
Visuč	1941	85
Voćin	1942	350
<b>Total</b>		<b>c.31,660</b>

### **Number of Jews Deported from and Killed in Catholic Slovakia**

Deported to Germany for extinction	75,000-80,000
Retained in forced labour camps	thousands

# 1 – Eugenio Pacelli – A Deeply Flawed Individual

## Pacelli's Childhood and Personality

Eugenio Maria Giuseppe Giovanni Pacelli was born in the 'shadow'<sup>1</sup> of the Vatican on 2 March 1876 into a family of intense Catholic piety with a history of ties to the papacy – the 'Black Nobility'.<sup>2</sup>

Pacelli was essentially an obsessive intellectual. He had a gift for languages, a prodigious memory, and a superbly developed ability to write periphrastically.

In 1899 he received a degree in theology, and in 1904 a doctor utriusque iuris (DUI) (doctor of civil and canon law). He was ordained in the same year.<sup>3</sup>



Gerard Noel was a former editor of the *Catholic Herald* and vice-president of the Council of Christians and Jews. He has an extensive knowledge of Pacelli, of whom he has painted a devastating psychological portrait. Pacelli was a flawed individual, quite unsuited to his circumstances. He was a hypochondriac and a depressive. He had a mother fixation.<sup>5</sup> Notwithstanding, *New Catholic Encyclopedia*, records that he was 'a man of ... level-headed realism'.<sup>6</sup>

Pacelli led a sheltered existence throughout his life. In 1917, at age 41, at the height of World War I, he left his mother and his parental home to take up the new role in Munich of nuncio to Bavaria. On the journey he occupied two sections of the train, one for himself, the other, a sealed carriage brought especially from Zurich for his specially-permitted, embargoed sixty cases of food.<sup>7</sup> His private compartment

<sup>1</sup> Dinneen, Joseph Francis. *Pius XII: Pope of Peace*. p9

<sup>2</sup> *Wikipedia* 'Black Nobility' (2014)

<sup>3</sup> Photographs of Eugenio Pacelli: (1) in 1882 at age 6. Source: copy of 1882 picture. Author: Allesandro Marina; (2) at his Ordination on 2 August 1899. Author: unknown. These works are in the public domain.

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p82. So like Adolf Hitler.

<sup>6</sup> *New Catholic Encyclopedia*. Vol 11. p400

<sup>7</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in*

‘had to be specially requisitioned through the Italian state railways.’ Additionally, ‘all the stationmasters from Rome to the Swiss border had been placed on alert in the event that Archbishop Pacelli should require assistance.’<sup>1</sup>

Eugenio was of a very delicate nature, and, following the end of World War I he left Munich for a tranquil sanatorium run by nuns in the Swiss municipality of Rorschach. ‘His recovery began with a “rapport” with 24-year-old Sister Maria Pascalina Lehnert’, who became his housekeeper and confidante for the rest of his life.<sup>2</sup> In this Holy Cross of Menzingen nun he found a surrogate mother who ruled his household and his papacy as a result of ‘an intimate relationship’ that ‘was chaste but thoroughly unhealthy.’<sup>3</sup>

Pacelli was also an ascetic and a prude. The loose morals of the Roaring Twenties challenged his asceticism. He inveighed not only against ‘the perverse propaganda of nudism,’ but also against the notion that gymnastics, sport, and swimming should be taught in coeducational classes. To Pacelli, dances like the tango were, in his own words, of ‘very evil origin’, which threatened good morals and shame.<sup>4</sup> Additionally, Catholic morality must ‘unconditionally condemn ... tendentious exposures and accentuations of physical forms, because ... they emanate from a cynical and pragmatic conception of life and tend to engender concupiscence.’<sup>5</sup>

Pacelli also ‘firmly believed that all correct interpretations of reality (and not only of faith) could be based only in the Roman magisterium.’<sup>6</sup>

### **Pacelli and the Code of Canon Law**

Pacelli possessed a theological-bureaucratic constriction with which he conceived relations between the Church and the World.<sup>7</sup> Having this mindset, he trained as, and became a talented canon lawyer. He was a co-recompiler of the Catholic Church’s 1917 *Codex Iuris Canonici* (CIC) (*Code of Canon Law*).<sup>8</sup>

Pope Benedict XV proclaimed this Code. Through its rules it was intended to concentrate Church authority purely in the person of the pope. Rigorous centralisation was to be the way of the future.<sup>9</sup>

The CIC ‘reflects the ultramontanism and the decisions of the First Vatican

*Europe*. p150

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p62

<sup>2</sup> Wikipedia ‘Pius XII’ (2019). Sr Lehnert has also been referred to as Pasqualina.

<sup>3</sup> ‘A holy fool for the Führer’; review by Peter Stanford of: Noel, Gerard. *Pius XII: The Hound of Hitler*. <http://www.independent.co.uk/arts-entertainment/books/reviews/pius-xii-the-hound-of-hitler-by-gerard-noel-887846.html> (2019)

<sup>4</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p63

<sup>5</sup> Ibid. p64

<sup>6</sup> Ibid. p75

<sup>7</sup> See, for example: Falconi, Carlo. *The Silence of Pius XII*. p105

<sup>8</sup> It was later replaced by the 1983 *Code of Canon Law*.

<sup>9</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p44

Council of 1870.’ It legalised ‘a Church of the pope instead of a Church of the bishops.’ Pacelli made it ‘his life’s work to translate the letter and spirit of the CIC into practice, especially in Germany.’<sup>1</sup>

Pacelli’s actions in this regard have provided the means whereby changes have been implemented that have in many ways proved disastrous for the Church, for its esteem, and for its laity.

It has been said that the proper role of religion is not the imposition of the forceful dominion of canon law. In this context Martin Luther validly pointed out that compendia of canon law ‘say nothing about Christ’. Luther noted, even then, that the Vatican ‘exalts its own ordinances above the commands of God’.

### **Pacelli and the Lambs**

Hubert Wolf, in his book *Pope and Devil: The Vatican’s Archives and the Third Reich*, points out that in the final analysis, all of a nuncio’s:

ecclesiastic and political activities are aimed at ensuring that the lambs entrusted to his care by Rome ‘are kept from poisoned pastures’ and led safely to the sweet waters of eternal life. From the Roman perspective, and according to the new canon law of 1917, the bleating lambs bore no responsibility of their own in churchly matters; the shepherd and his sharp-eyed herding dogs were responsible for holding the flock together, protecting the flock from predators, and keeping them on the straight and narrow.

Consequently, Eugenio Pacelli was principally concerned with protecting the Roman Catholic laity from the demands of the modern world with all its supposedly demonic temptations including:

fallacious ideologies propagated by Socialism, liberalism, and free-masonry. In Germany, of course, it also included Protestantism.<sup>2</sup>

### **Tutelary Pacelli**

Charles Edward Coughlin, commonly known as Father Coughlin, was a controversial Canadian priest who was one of the first social commentators to use radio to reach a mass audience. His listeners numbered up to thirty million.

On 5 November 1954, Father Coughlin told of his being silenced by Pacelli in 1936:

Small as I was, it was necessary to silence my voice even though I must be smeared as an anti-Semite, as a pro-Nazi and a bad priest, when really all I was, outside of trying to be a Christian and an American, was an anti-Bolshevik, anti-Nazi and anti-warmonger ... Needless to say, the smear was effective, and I was eliminated by devious ways and means – all indirect yet more effective than were these ways and means direct.

<sup>1</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p37

<sup>2</sup> Ibid. pp59-60

He concluded:

You are entirely free to print whatever I have written for I have no fears from any man living in so far as I have arrived at the point where it is better to serve the truth than it is to follow *misdirected diplomats*.<sup>1</sup>

### **Pacelli the Disastrous Paranoiac, Diplomat and Politician**

Hitler, Stalin, and Pacelli were all paranoiacs. Pacelli's great fear and obsession was Soviet Communism. This paranoia<sup>2</sup> persisted before, during, and after the Second World War. It led to several fatal consequences on the world's stage.

Baron Avro Manhattan was, in those times, the world's foremost authority on Roman Catholicism in politics. He described Pacelli as a cunning politician and a brilliant diplomat, whose tortuous diplomacy was his forte. Professor Michael Phayer referred to Pius' 'fixation on diplomacy,' while Peter Godman cited the 'spirit of diplomatic legalism ... congenial to his character.'<sup>3</sup>

Accordingly, at the beginning of World War II, Pius 'decided to separate diplomatic from moral matters,' and 'retreated from the ethical sphere.'<sup>4</sup>

During his career, Pacelli acquired impeccable skills in using veiled language. He assessed every word he spoke or wrote with caution. His utterances were outstanding achievements of finesse, cast in a web of elegantly circumlocutious ambiguity. He never lost either these skills or this periphrastic habit.<sup>5</sup>

Pertinently, Antonio Cardinal Bacci (1885-1971) pointed out that:

Vatican diplomacy was born one sad evening in Jerusalem, in the atrium of the highest priest, when Peter the apostle, warming himself by the fire, came across a young maid who, with finger pointed, asked, 'Are you not also a follower of the Galilean?' and Peter gave a start and responded, 'No, I don't know what you are talking about.' This was a diplomatic answer with which neither faith nor spirit was compromised.<sup>6</sup>

Above all, however, Pacelli was a politician – who has been summed up as 'a manipulator of statesmen and nations.'<sup>7</sup> His life could aptly be summarised as 'Pacelli was politics'. His was an 'advocacy of the primacy of politics over the purity of doctrine.'<sup>8</sup>

Disastrously influencing the history of the world during his political career, there were nine key elements of his Weltanschauung:

<sup>1</sup> Murphy, Paul I with R René Arlington. *La Popessa*. pp175-76. Emphasis added.

<sup>2</sup> <http://historynewsnetwork.org/article/51049> (2016)

<sup>3</sup> Godman, Peter. *Hitler and the Vatican*. *Kirkus Review*, 20 May 2010. See also Godman, p115.

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p218

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p16

<sup>6</sup> Millenari, The. *Shroud of Secrecy: The Story of Corruption within the Vatican*. p20

<sup>7</sup> Murphy, Paul I with R René Arlington. *La Popessa*. pp186-87

<sup>8</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p245



a detestation of Catholic democratic parties – as inimical to papal authority;

the expansion of the pope's and the Holy See's international political influence;

a strong belief in the power of concordats to bring about his desired changes in the relationship of the Holy See with individual states;

a long held desire for the expansion of the Roman Catholic faith, especially among Eastern Orthodox 'schismatics';

a significant anti-Semitism;

an extreme paranoid anti-Communism which demanded the subordination of international Catholic and Jewish survival interests with the intention of defeating the perceived threat to his Church by Bolshevism;

a persistent support of fascist governments, however malign, as bulwarks against this chronically perceived threat of Bolshevism;

a claimed neutrality, which he breached on many significant occasions;

the physical preservation of the Vatican as the seat of institutional Catholicism *at all costs*.<sup>1</sup>

The Paris Peace Conference was the meeting of the Allied victors of World War I to set the peace terms for Germany and other defeated nations. It took place in Paris in 1919, and involved diplomats from more than 30 countries. In his book, *Behind the Dictators*, L H Lehmann states that:

It is not generally known that the reasons which led the Allies to exclude the pope [Benedict XV] from the Peace Conference after the First World War were connected with the activities of Monsignor Eugenio Pacelli, later Pope Pius XII.<sup>2</sup>

These reasons related to the Papal States, otherwise known as the 'States of the Church', which consisted of the civil territory that for over 1100 years (754-1870) 'acknowledged the pope as temporal ruler.'

Under Giuseppe Garibaldi, Rome was captured on 20 September 1870. A plebiscite was held the following October, at which the populace was overwhelmingly in favour of the Kingdom of Italy. Accordingly, Rome and Latium were united with the Kingdom.

This absorption of the Papal States into the Kingdom of Italy was described by the *Catholic League for Religious and Civil Rights* as 'an act of raw piracy no

<sup>1</sup> See, for example: Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. p220

<sup>2</sup> Lehmann, L H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p65

matter how positively the outcome was viewed by the world and history', and it confirmed that the pope excommunicated those involved in 'the seizure'.<sup>1</sup>

Matthias Erzberger<sup>2</sup> was for years a leading member of the Deutsche Zentrums-partei (German Catholic Centre Party) (CCP). It was with him that Pacelli engaged in the negotiations that deeply shocked Italy's liberal Government, and which counted largely for its opposition to the Holy See's participation in the Peace Conference. These negotiations favoured the Central Powers.<sup>3</sup> Pacelli and Erzberger had for months planned a secret German proposal to reconstitute a Papal State in Rome with internationally guaranteed access to the sea. It constituted a direct violation of Italy's sovereign territory.<sup>4</sup> It confirmed, along with later actions, that Pacelli's persistent claims to neutrality were fictitious.

During the inter-war years, when Germany was a democratic republic, many of the clergy and some of the religious orders favoured the liberal, secularising spirit. They formed the mainstay of the Catholic Centre Party, which was to become the last impediment to Hitler's rise to power. In the Reichstag the CCP had the potential support of around 27 million German Catholics. Between 1919 and 1933, five CCP members served as chancellors in ten ruling cabinets of the Weimar Republic.

As Cardinal Secretary of State, Eugenio Pacelli had the opportunity to formulate the foreign policy of the Holy See. He 'detested Catholic democratic parties as inimical to papal authority'.<sup>5</sup> Consequently, during the negotiations for the *Reichskonkordat* with Adolf Hitler, following his 'urgent prompting', Pacelli 'acquiesced' to the dissolution of the CCP – the last element of German liberalism.

That the CCP dissolved itself voluntarily rather than mandatorily 'conveyed an impression of Catholic endorsement of Hitler in the eyes of the world'.<sup>6</sup> It removed the last obstacle to Hitler's ascension to power, and also deprived the Catholic laity and clergy in Germany of any voice in political matters.<sup>7</sup>

These events reveal 'a colluding appeasement that dignified the Nazi regime in the eyes of the world'.<sup>8</sup> By contrast, *New Catholic Encyclopedia* records that 'Cardinal Pacelli regretted very much this party's dissolution of itself'.<sup>9</sup>

<sup>1</sup> <http://www.catholicleague.org/en/controversy/persecution/pope-pius-ix/> (2019)

<sup>2</sup> Erzberger was assassinated in 1921 by the right-wing Catholic terrorist 'Organisation Consul'. *Wikipedia* 'Matthias Erzberger' (2019)

<sup>3</sup> 'The Central Powers' constituted one of the two sides that participated in World War I; the other being the 'Entente (Allied) Powers'. The Central Powers consisted of the German Empire, the Austrian-Hungarian Empire, the Ottoman Empire and the Kingdom of Bulgaria.

<sup>4</sup> Lehmann, L. H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. pp65-72

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xvi

<sup>6</sup> *Ibid.*

<sup>7</sup> Lehmann, L. H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p54

<sup>8</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xviii

<sup>9</sup> *New Catholic Encyclopedia*. Vol 11. p397

During those times, much space in the Catholic press was devoted to praising the Catholic ‘Corporate State’, in which all political power was concentrated in the hands of Catholic priests.<sup>1</sup> Writing in *The Catholic Gazette* of April 1937, Mr A Raven Thompson wrote:

One can no longer deny that the Corporate State is so far the nearest thing to the ideals of the Popes that the modern world can offer.<sup>2</sup>

Fritz Thyssen was the most important single financial and industrial supporter of Adolf Hitler until 1939. He gave up all his properties in Germany in that year, when his conscience moved him to renounce Hitler and flee the country. He wrote an article in the Swiss *Arbeiter-Zeitung* (*Workers’ Paper*) entitled, ‘Pius XII, as Nuncio, brought Hitler to Power.’<sup>3</sup> In this article he plainly stated the aim of the Hitler-Vatican plan:

The idea was to have a sort of Christian Corporate State organised according to the classes, which would be supported by the Churches – in the West by the Catholic, and in the East by the Protestant – and by the Army.<sup>4</sup>

Consequently, by his actions, Pius was, in the words of John Cornwell, ‘an ideal church leader for Hitler’s purposes.’<sup>5</sup>

In the first half of the twentieth century the Catholic Church was willing to accept the loss of political liberties that followed the accession to power of fascist movements, so long as they served as a bulwark against Communism. Both Pius XI and Pius XII courted and showed considerable benevolence to both fascist Italy and Nazi Germany. On 14 July 1937, Eugenio Pacelli stated, in a session of the Congregation for Extraordinary Ecclesiastical Affairs:

It is useful for the Holy See to place itself in the Fascist bloc, which consists largely of Italy and Germany ...<sup>6</sup>

Later, in 1939, Pius XII supported the French fascist front, Action Française.<sup>7</sup>

Much has been written about Pius’ involvement with these aggressors in World War II. For example:

*Pius XII strongly supported right wing dictatorships.* He cooperated with the Japanese from their invasion of Manchuria onward, consecrated Fascism in Italy, Nazism in Germany, and Phalangism in Spain, inspired the sordid

<sup>1</sup> <http://www.tenc.net/croatia/stepinac1.htm> (2019)

<sup>2</sup> Moore, Edith. *No Friend of Democracy*

<sup>3</sup> Lehmann, L.H. *Vatican Policy in the Second World War*. p26

<sup>4</sup> See: Fritz Thyssen’s memoirs, *I Paid Hitler*.

<sup>5</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xii

<sup>6</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p263

<sup>7</sup> Lewy, Guenter. *The Catholic Church & Nazi Germany*. pp328-29

dictatorships in South America, was intimately associated with the Germans, Italians and Japanese in setting the world aflame in the Second World War.<sup>1,2</sup>

### Pacelli as Pope

On 2 March 1939, at age 62, Eugenio Pacelli was elected Pope.

Thence, in the press ‘the eyes looking heavenward in the staged photos, the pointed prayer hands, all contributed’ to how a pope should look.<sup>3</sup>

In a break from the traditional Italian control, following his election Pius XII surrounded himself with Jesuits and international clergy. He employed Jesuit advisors: Robert Leiber, Augustin Bea, and Sebastian Tromp. He also supported the elevation of Francis Spellman<sup>4</sup> from a minor to a major role in the Church.

Pius’ perspective of his Church was that it constituted:

that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny ... [It has to fulfil this mission] in the front line, in the midst of the struggle that rages between truth and error, virtue and vice ...<sup>5</sup>

Pius’ politics were intended to effect this just order. Gerard Noel argues that it was Pius’ combination of spectacularly bad political judgement and deeply damaged psyche that made him such a disaster as the wartime pope.<sup>6</sup> As time went by, Pius, considering himself a man of destiny sent by God to save the world, and came increasingly to inhabit a world of fantasy. In this he saw himself as a demigod – a man superior to other men, the supreme arbiter of events. ‘He was a sort of spiritual megalomaniac.’<sup>7</sup> This led, inevitably, to his ‘Great Design’ (see below).

Pius’ magisterium (teaching authority) included almost 1000 addresses and radio broadcasts. His 41 encyclicals include the extensive *Mediator Dei* on liturgical reform, and *Humani Generis* (1950) ‘Concerning Some False Opinions Threatening to Undermine the Foundations of Catholic Doctrine’, in which he urged caution in

<sup>1</sup> McCabe, Joseph. *How the Pope of Peace Traded in Blood: The Red Pope*. Emphasis added.

<sup>2</sup> McCabe, Joseph. *The Columbia Encyclopedia’s Crimes against the Truth: How a Popular Reference Work is being used as a Weapon against Free Culture and Twisted to fit the Purposes of Lying Obscurantists*

<sup>3</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p12

<sup>4</sup> Cardinal Spellman has been described as: ‘one of the most notorious, powerful and sexually voracious homosexuals in the American Catholic Church’s history: the politically connected Francis Spellman, known as “Franny” to assorted Broadway chorus boys and others, who was New York’s cardinal from 1939 until his death in 1967.’ *Catholic Answers* states: ‘homosexual behavior ... such acts are always violations of divine and natural law.’ Additional to this sin, Spellman features prominently in the establishment and conduct of the Vietnam War. He was also very supportive of the Korean War.

<sup>5</sup> Lewy, Guenter. *The Catholic Church and Nazi Germany*. pp338-39. Source: <http://www.mosquitonet.com/~prewett/lewy337341.html> (2007)

<sup>6</sup> ‘A holy fool for the Führer’. Review by Peter Stanford of: Noel, Gerard. *Pius XII: The Hound of Hitler*. <http://www.independent.co.uk/arts-entertainment/books/reviews/pius-xii-the-hound-of-hitler-by-gerard-noel-887846.html> (2019)

<sup>7</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p195

uncritically adopting modern scientific teachings without reference to the traditions of the Church.<sup>1,2</sup>

Disagreement and error among men on ... religious matters have always been a cause of profound sorrow to ... the true and loyal sons of the Church ...

If anyone examines the state of affairs outside the Christian fold, he will easily discover the principle trends that not a few learned men are following. Some *imprudently and indiscreetly* hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monistic and pantheistic<sup>3</sup> opinion that the world is in continual evolution ... Such *fictitious tenets of evolution* which repudiate all that is absolute, firm and immutable ...<sup>4</sup>

### Pius' 'Great Design', and his Creeping Infallibility

John Cornwell points out that 'The ideology of papal primacy, as we have known it within living memory, is an invention of the late nineteenth and early twentieth centuries.'<sup>5</sup>

In the furtherance of this invention, Pius' 'Great Design' was conceived as a Roman Catholic Church of unquestioned dominance 'governing almost every aspect of human existence.'<sup>6</sup> This 'One True Church' would be the most powerful body in human society. God's law, as interpreted by this One True Church, would be understood and accepted as never before.

Giuseppe Cardinal Siri, who knew Pacelli as Secretary of State, has revealed that Pacelli had a grand plan on which he had reflected long before he became pope<sup>7</sup> – he 'was in favor of strong government of the Church from its center.'<sup>8</sup>

The Great Design envisaged the establishment of a virtual world theocracy. Such a notion was not something that is written anywhere in Holy Scripture.<sup>9</sup> It envisaged a pyramid of power, with most of the world's Catholics powerless at the base, and the pope at the apex making decisions on behalf of all.

One of the disastrous consequences of this papal dominance was its effect on Catholic public protest at a local level against the evils of Hitler's Nazism through the two critical decades of the 1920s and the 1930s. This was the period when the

<sup>1</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_12081950\\_humani-generis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html) (2019)

<sup>2</sup> See also: Kahl, Joachim. *The Misery of Christianity: A Plea for a Humanity without God*. p197

<sup>3</sup> This reference to the pantheistic opinion concerning the evolution of the world appears to be a figment of Pius' imagination. He offers no evidence for this categorical statement.

<sup>4</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_12081950\\_humani-generis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html) (2019). Emphasis added.

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p3

<sup>6</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp78, 177

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p269

<sup>8</sup> Godman, Peter. *Hitler and the Vatican*. p83

<sup>9</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p11

two Catholic parties, Partito Popolare in Italy, and Deutsche Zentrumspartei in Germany, were the only genuine Christian democratic options for the electorate. ‘The Vatican [i.e., Pacelli] chose to repudiate them,’ wrote Cornwell, ‘because it could not control them.’<sup>1</sup> Pacelli’s life was directed to the control of others.

In 1944 Pius took on the additional role of Vatican Secretary of State.

The two most powerful positions in the Church were now concentrated in one man, and his Great Design was coming to fruition.<sup>2</sup>

Writing in the year 2000, Garry Wills, in his book *Papal Sin: Structures of Deceit*, commented that this belief of the pope ‘as omniscient oracle’ replacing Holy Scripture was what Pope John Paul II admired in Pius XII.<sup>3</sup>

Pius further increased this triumph of dogma and the power of his ecclesiastical apex by introducing ‘Creeping Infallibility’. The first stage derived from the enormous compilation of canon law in the early years of the twentieth century, in which Pacelli had had a major hand.<sup>4</sup>

The second stage was explained in the words of Archbishop Henry Manning – papal infallibility and primacy constituted a ‘triumph of dogma over history.’<sup>5</sup>

In general usage, dogma has been defined as a religious doctrine that is proclaimed as true without any proof whatever. *Catholic Encyclopedia* (‘Dogma’) confirmingly states:

It might be described briefly as a revealed truth *defined* by the Church ...<sup>6</sup>

*New Catholic Encyclopedia* states:

Today dogma is widely used in a strict sense, for all and only those truths that have been revealed by God and proposed as such by the Church for belief by the FAITHFUL, that is, those things that Vatican Council I ... maintains *have to be believed* on divine and Catholic FAITH. Thus, denial of a dogma is HERESY.<sup>7</sup>

Under ‘Infallibility’, *Catholic Encyclopedia* submits:

That the Church is infallible in her definitions on faith and morals is itself a Catholic dogma, which, although it was formulated ecumenically for the first time in the Vatican Council, had been explicitly taught long before and had been *assumed* from the very beginning without question down to the time of the Protestant Reformation. The teaching of the Vatican Council is to be found in Session III, cap. 4, where it is declared that ‘the doctrine of faith, which God

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p197

<sup>2</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p151

<sup>3</sup> Wills, Garry. *Papal Sin: Structures of Deceit*. pp163,174

<sup>4</sup> From 1904 until 1916, Pacelli assisted Pietro Cardinal Gasparri in the codification of canon law with the Department of Extraordinary Ecclesiastical Affairs.

<sup>5</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xxix

<sup>6</sup> Original emphasis.

<sup>7</sup> Emphasis added.

has revealed, has not been proposed as a philosophical discovery to be improved upon by human talent, but has been committed as a Divine deposit to the spouse of Christ, to be faithfully guarded and infallibly interpreted by her'; and in Session IV, cap. 4, where it is defined that the Roman pontiff when he teaches *ex cathedra* 'enjoys, by reason of the Divine assistance promised to him in blessed Peter, that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrine regarding faith and morals'.<sup>1</sup>

In 1950 Pius added:

But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the Pontiffs, cannot be any longer considered a question open to discussion among theologians.<sup>2</sup>

Thenceforth, encyclicals became infallible whenever they settled a matter of doctrine. While not every encyclical was to be regarded as absolute, Pius made it totally clear that when the pope was settling an argument, his absolute authority must be deferred to by all. This was 'Creeping Infallibility'.<sup>3</sup>

Eventually, Pius XII became undisputed master of the Roman Catholic Church. 'Pacelli was that man' at the top.<sup>4</sup> This position was a reflection of his 'soaring ambition for power and control'.<sup>5</sup>

Accordingly, Pacelli's Great Design was finally realised. He had transformed the Catholic Church into a global *political* instrument to further his own ideological gambles. Consequently, in the year 2014:

the leadership of the Church views itself as the almost exclusive mediator of the mind of God to humankind. That is a theology that ... I would go so far as to say I believe it is not a 'truth' in the sense that I do not believe it is 'the mind of God'. *It is the view of the leaders of an institution that has significantly 'run off the rails' and lost track of its true mission and role in human affairs.*<sup>6</sup>

Thereby, Pius 'The new shepherd of Catholicism kept his head on the clouds, portraying a mystical, medieval conception of the papacy'.<sup>7</sup>

The Church had become a codified, institutionalised, conservative hierarchy, with Pius, 'a mystical symbol of holiness', at its apex. It had become 'an image of

<sup>1</sup> Impartial history reveals that the Catholic Church's 'faith and morals' have often been totally at odds with the biblically expressed wishes of the Divine Redeemer.

<sup>2</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_12081950\\_humani-generis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html) (2019)

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p152

<sup>4</sup> *Ibid.* p107

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). pp xxviii-xxix

<sup>6</sup> Brian Coyne. A Review of Paul O'Shea's Book 'A Cross too Heavy: Eugenio Pacelli'. *Catholica*. [http://www.catholica.com.au/brianstake/040\\_bt\\_print.php](http://www.catholica.com.au/brianstake/040_bt_print.php) (2014). Original emphasis.

<sup>7</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p203

neo-Roman imperialism<sup>1</sup> – a totalitarian regime. The Church had thus become the religio-political correlate of the fascist states of Spain, Portugal,<sup>2</sup> and Italy, and of the communist Soviet Union.

Professor Hubert Wolf, in his *Pope and Devil: The Vatican's Archives and the Third Reich*, refers to the totalitarianism of the Catholic Church and the totalitarianism of National Socialism.<sup>3</sup>

### **Pacelli's Cataclysmic Blunders and his Breaching of his Asserted Neutrality**

For decades, Pacelli relentlessly centralised the Church as a core element of this plan<sup>4</sup> – the European countries were mere pawns ‘on the chessboard of his Great Design.’<sup>5</sup> Consequently, as a primary means of bringing into being this triumphalist dream, concordats assumed a position of unprecedented importance in Pius’ ideology and in his Church. No less than twenty-five of them were concluded between 1914 and 1958.<sup>6</sup> His 1925 concordat with Catholic Bavaria was to be the model for the rest of Germany.

Two of these concordats were strategic diplomatic blunders; there were also three other comparable major political errors.

#### ***Pacelli's Initial Political Blunder***

The initial blunder was Pacelli's *Serbian Concordat* of 1914 – his first diplomatic coup. For the people of Europe, this concordat ‘was a blunder of the first order’, which most historians consider to have contributed to the outbreak of the World War I.<sup>7</sup> Catholic apologists disagree.

With its uncompromising terms dealing with the ‘Protectorate’ of Roman Catholics in the Balkans it ‘made war inevitable.’<sup>8</sup>

#### ***Pacelli's Second Diplomatic Blunder***

Pacelli's second diplomatic error was his backing of the young, destitute Adolf Hitler with ‘a *large* cache of Church money’.<sup>9</sup> The Nazi party was formed one year later. Subsequently, Pacelli and Hitler have been reported to have had many meetings.<sup>10</sup>

<sup>1</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p190

<sup>2</sup> Ibid. p160

<sup>3</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p231

<sup>4</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p100

<sup>5</sup> Ibid. p106

<sup>6</sup> Ibid. p11

<sup>7</sup> Ibid. p119

<sup>8</sup> Rhodes, Anthony. *The Power of Rome in the Twentieth Century*. p223. Source: <http://www.geocities.ws/Athens/Styx/2094/Wwi.html> (2014)

<sup>9</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p68. Emphasis added.

<sup>10</sup> <http://www.arcticbeacon.com/greg/headlines/hitler-and-pope-pius-xii-good-buddies/> (2014)



### ***Pacelli's Third Diplomatic Blunder***

His third diplomatic blunder was the formulation and signing of the *Reichskonkordat*. It was an integral part of four concordats that he concluded with German States.

Pacelli saw the *Reichskonkordat* 'as the successful imposition of Vatican legal authority ... over the German Church.' Thus it was furthering his Great Design. But in the process it gave the *first ever* international recognition of Hitler and Nazism. It contributed to the outbreak of World War II, and, by Hitler's own admission, sealed the fate of the Jews in Europe.<sup>1</sup> Specifically, on 14 July 1933 (just 13 days after its signing) Hitler declared: 'The concordat gives Germany an opportunity and creates an area of trust that is particularly significant in the developing struggle against international Jewry.'<sup>2</sup>

### ***Pacelli's Fourth Diplomatic Blunder***

The fourth blunder arose in the following manner. On 20 March 1939, five months before the outset of World War II, the Archbishop of Canterbury proposed an alliance against war. This alliance would be outside the normal political parameters. It would comprise Christians of all nationalities opposing war. The Archbishop proposed that the newly-elected pope, Pius XII, accept the presidency of this Christian conference. Pacelli refused. His vision of papal autocracy disregarded all prevailing political imperatives for parties other than the Holy See. For him, the absolutist, the status of the Church was ultimately all that mattered. Accordingly, any such joining of Catholics, Protestants and Orthodox Christians would imply parity – equality between the claimed Holy and Apostolic Church of Rome and other Christian churches. However laudable the cause of this proposed common Christian front, it was more important that the position of the One True Church in 'splendid isolation' should be upheld at all times – whatever the consequences.<sup>3</sup>

Earlier, Pacelli also rejected an oecumenical movement in Germany. He perceived it as an attempt to form a new 'Protestant-Catholic' Church to replace the Roman Catholic Church.<sup>4</sup>

### ***Pacelli's Fifth Diplomatic Blunder***

In 1940 Pius made his fifth diplomatic blunder, making it inevitable that 'Mussolini would enter the war'.<sup>5</sup> Pacelli learned of the forthcoming invasions of Holland and Belgium. The relevant nuncios were alerted, as were the foreign offices of France and Britain, Pacelli confided the news to Crown Prince Umberto of Italy, whereby Mussolini was, in turn, promptly informed.

<sup>1</sup> See, for example: [http://www.bibliotecapleyades.net/sociopolitica/esp\\_sociopol\\_rothschild05.htm](http://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_rothschild05.htm) (2019)

<sup>2</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xiv

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp45,105

<sup>4</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p235

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p119

### *The Falsity of Pius' Proclaimed Neutrality*

This fifth diplomatic blunder by Pius had breached the Holy See's self-proclaimed neutrality 'in the most spectacular fashion imaginable.' Any possible international peace-keeping role by the Holy See was now forfeit. A reluctant Mussolini had no viable option but to enter the War. Professor, writer, and historian of Christianity, Owen Chadwick, wrote: 'Mussolini could do no other than prove to the Germans that he totally rejected the pope.'<sup>1</sup>

Previously, in the spring of 1939, Pius sent a telegram to General Franco congratulating him on Spain's 'Catholic victory' in Iberia – which had involved some 500,000 deaths. In so doing he had also ignored his much publicised policy of strict neutrality.<sup>2</sup>

Pius XII and the Holy See had a semblance of a diplomatic approach of neutrality, but nonetheless put pressure on the German Bishops to both maintain a working relationship with the Nazi regime and to refrain from confrontation.<sup>3</sup>

In a contemporary letter to Cardinal Faulhaber the Pope wrote that in a negotiated peace Germany should be allowed to keep Austria and the Sudetenland.<sup>4</sup>

Later, Pius allowed the Holy See to get involved with the German resistance in an attempt to overthrow Hitler.<sup>5</sup>

Pius has also been declared complicit in a plot to kill Hitler.<sup>6,7</sup>

When Italy's interest in the War palled, Pius allowed the Holy See to be an intermediary between Italy and Britain.<sup>8</sup>

Pius also gambled to end Nazi aggression through covert diplomatic activity.<sup>9</sup>

In conclusion, Pius' stated neutrality was none other than a hypocritical façade.

<sup>1</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p119

<sup>2</sup> Ibid. p105

<sup>3</sup> Source: <http://www.shc.edu/theolibrary/resources/04German.htm> (2014) See, for example: Braham, Randolph L. 'Remembering and Forgetting: The Vatican, the German Catholic Hierarchy, and the Holocaust', *Holocaust and Genocide Studies*, 13:2 (1999). pp222-51

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p403

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp60-61

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p200. John Cornwell refers to a plot to depose Hitler. Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p235

<sup>7</sup> Pius was named as a co-conspirator in the assassination attempt on Adolf Hitler's life of 20 July 1944. *The Kaltenbrunner Report* to Hitler, dated 29 November 1944, specifically names Eugenio Pacelli, Pope Pius XII, as being a party in the attempt. <http://news.wooeb.com/NewsStory.aspx?id=95893&cat=13> (2011). See also: <http://www.pavethewayfoundation.org/Downloads/Pius%20XIIStauffenberg%20and%202.pdf> (2012) See also: Hoffmann, Peter. *The History of the German Resistance 1933-1945*. pp160-63

By contrast, years earlier, on 10 November 1939 Pius sent a letter to Hitler containing his special congratulations on the Führer's miraculous escape from a failed assassination attempt. See: *Münchener Katholische Kirchenzeitung*, Nr 47, 19 November 1939, p584

<sup>8</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p61

<sup>9</sup> Ibid. p27

### Summation

Pius' blindness was due to his belief that he was accountable, above all, to God for the preservation and salvation of the Catholic Church. 'Nothing, not even the deaths of millions, could be allowed to stand between the Pope and this God-given task.'

Pius' 'hope was to be worshipped rather than feared.' Nevertheless, he possessed an 'arrogant and authoritarian manner.'<sup>1</sup>

'Even though Pius was an outspoken advocate of brotherly love, rarely were pleas of mercy ever heard.'<sup>2</sup>

During the course of his very long principal career of diplomacy and politics, the contribution of the seriously flawed Eugenio Pacelli was a disastrous and culpable influence on the history of the human race, notwithstanding his appellation as the 'Architect for Peace'.<sup>3</sup>

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*O Mary Mother of Mercy and Refuge of Sinners! We beseech thee to look with pitying eyes on poor heretics and schismatics, Do thou, who art the Seat of Wisdom, enlighten the minds wretchedly enfolded in the darkness of ignorance and sin, that they may clearly recognize the Holy, Catholic, Roman Church to be the only true Church of Jesus Christ, outside of which neither sanctity nor salvation can be found.*  
Pius XII

*It is absolutely necessary that the Christian community be subject in all things to the Sovereign Pontiff if it wishes to be a part of the divinely established society founded by the redeemer.* Pius XII

<sup>1</sup> Murphy, Paul J, with R René Arlington. *La Popessa*. p314

<sup>2</sup> Ibid. p317

<sup>3</sup> Marchione Margherita. *Pope Pius XII, Architect for Peace*



## 2 – Eugenio Pacelli – Other Defects of His Personality

### Pius' Persona and Nepotism

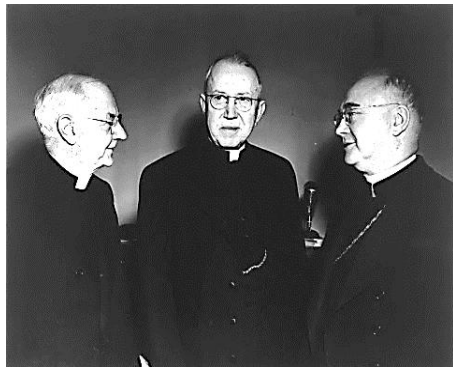
Eugenio Pacelli 'allowed himself to be used as a front ... on a three-cardinal committee set up by Pius XI named Amministrazione Speciale'. Its purpose was 'to make everything the Vatican was doing look good and perfectly legitimate.'<sup>1</sup>

Pius practised nepotism in granting undeserved titles, riches and privileges to his own family.<sup>2</sup> Murphy and Arlington refer to Pius' 'excessive one-man authority and nepotism.'<sup>3</sup>

The tightly knit circle of top level decision and policy makers in the Holy See 'comprised the Pope [Pius XII] himself, [Sister] Pascalina, Papal Count Enrico Galeazzi ... and the Pontiff's three nephews: Prince Carlo, Prince Giulio, and Prince Marcantonio Pacelli'.<sup>4</sup>

### Pius' Unethical Vatican Bank

In 1942 Pius XII 'announced the establishment of a Vatican bank as a camouflaged instrument to profiteer from the world conflict.'<sup>5</sup> It bore the title of 'Istituto per le Opere di Religione' ('Institute for Religious Works'). Its claimed purpose was to 'keep and administer the capital intended for religious congregations.'



'From its day of opening in early 1942, Pius's bank had become the cover for a worldwide smuggling operation, with numbers of the Pope's most trusted clergy as agents and couriers. These prelates and priests, whom the Vatican called *uomini di fiducia* ("men of trust"), had been recruited and trained by the papacy's tight inner circle to spirit vast sums of money and securities across foreign frontiers.' US Cardinal Spellman was recruited by Pius XII himself.<sup>6</sup>

Spellman became 'as slick and skilled in transporting vast amounts of cash and

<sup>1</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p108

<sup>2</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*

<sup>3</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p311

<sup>4</sup> Ibid. p317. See also: <http://directors.findthebest.co.uk/1/1542437/Prince-Marcantonio-Pacelli> (2014)

<sup>5</sup> Ibid. p320

<sup>6</sup> Photograph of American cardinals Samuel Stritch (1887-1958), Edward Mooney (1882-1958), and Francis Spellman (1889-1967). Author: Harris & Ewing. Permission: PD-US 'No known restrictions on publication.'

securities as the most celebrated and daring of international smugglers.<sup>1</sup> Pius rewarded Spellman by giving him the Church's highest blessing – a red hat.<sup>2</sup>

Giovanni Montini exposed irregularities at the Bank in which operated two of Pacelli's nephews.<sup>3</sup> And, notwithstanding the Bank's title, on many occasions its investments were far from religious and far from ethical.

'The Church's historic neutrality in warfare was not altogether altruistic. It proved as convenient an excuse for the papacy in building its greater financial might ...'<sup>4</sup> 'Little consideration was given during Pius's reign to the integrity of the [investment] ventures or to the policies of the nations – democracies or dictatorships – in which the investments were made.'<sup>5</sup>

The papacy, having backed Mussolini's invasion of Ethiopia and Franco's take-over of democratic Spain, was by then:

an old and experienced hand at supporting totalitarian governments. If the Nazi war machine was able to fatten the Vatican's coffers considerably, the Holy See's conscience was eased by rationalization. Earned profits, Pius told Pascalina, 'would spread the good work of Holy Mother Church.'<sup>6</sup>

The papacy felt that it was as fair in its dealings with the nations at war as it was in its adherence to its 'neutrality'. When Pius XII saw the tides of war turning against the Axis Powers, 'the Vatican swiftly began making huge investments in U.S. war plants. Supporting both sides financially in the war was explained by the Pope as a form of neutrality.'<sup>7</sup>

Bernardino Nogara (1870-1958) was a Catholic with several close relatives in Holy Orders. He was the financial advisor to the Holy See between 1929 and 1954. He was appointed by Pius XI, and retained by Pius XII as the first Director of the Special Administration of the Holy See. In this role Nogara made significant investments in many of the largest companies in Europe.

Under Pius XI, Nogara invested heavily in firms contrary to Catholic social teaching, and directly financed Mussolini's 1935 invasion of Ethiopia. Nogara also routinely invested in firms that profited from and enabled the war effort of the Axis Powers during World War II,<sup>8</sup> thereby confirming the Holy See's lifelong pre-occupation with the acquisition of wealth.

While Pacelli was Cardinal Secretary of State, the Holy See also invested in

<sup>1</sup> Murphy, Paul I with R René Arlington. *La Popessa*. pp321-23. Noel, Gerard. *Pius XII: The Hound of Hitler*. p158

<sup>2</sup> A measure of Spellman's personal wealth was his impressive, luxurious, Italian-style mansion. Significantly, Jesus said 'How hardly shall they that have riches enter into the kingdom of God!' *Mark* 10: 23

<sup>3</sup> Comwell, John. *Hitler's Pope: The Secret History of Pius XII*. p352

<sup>4</sup> Murphy, Paul I with R René Arlington. *La Popessa*. pp320-21

<sup>5</sup> *Ibid.* pp320-21, 324

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

<sup>8</sup> *Wikipedia* 'Bernardino Nogara' (2019)

Istituto Farmacologico Serravallo di Roma, Italy's largest manufacturer of birth control products.<sup>1</sup> 'As Pius XII, he appointed his nephew, Giulio Pacelli, chairman of the board of the drug company making birth-control pills.'<sup>2</sup>

Although Germany otherwise had a policy of blocking funds that might reach Allied countries, the Vatican, which had, and used an account at the Reichsbank,<sup>3</sup> was excluded and enjoyed relative freedom.<sup>4</sup> Accordingly, the Holy See placed investments with both the Axis and Allied powers. Pacelli claimed that this also was a form of neutrality.



Pius was informed and participatory. He met Nogara<sup>5</sup> regularly, and kept a close eye on the investments of the Holy See. He also managed Nogara directly, with no intermediaries, and conveniently, no notes were taken during their conferences.<sup>6</sup> Thus did the proclaimed Holy Church yet again support and profit from war.<sup>7</sup>

In 1940 the Bank bought shares in Italian insurer La Fondiaria Assicurazioni, acting on a tip that Mussolini's fascist government would soon nationalise many Italian assets of English insurer Norwich Union and hand them over to Fondiaria. According to historian Michael Phayer, both Nogara and Pius XII were well aware that their covert purchase of Fondiaria amounted to a 'betrayal of trust' of their agreements with the Allied powers.<sup>8</sup> Fondiaria also collaborated with the Nazi expropriation of Eastern European companies: 'Vatican money found its way to the grisly side of the Holocaust'.<sup>9</sup>

<sup>1</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p99

<sup>2</sup> Ibid. p109

<sup>3</sup> The Reichsbank was the central bank of Germany from 1876 until 1945.

<sup>4</sup> *Wikipedia* 'Bernardino Nogara' (2019)

<sup>5</sup> Photograph of Bernardino Nogara taken c.1912. Immediate source: *Wikimedia Commons*. This file may be in the public domain.

<sup>6</sup> *Wikipedia* 'Bernardino Nogara' (2019)

<sup>7</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p157.

<sup>8</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p116

<sup>9</sup> Ibid. p118

The Bank purchased also Profima, a Swiss holding company. It was through this, and other similarly organised holding companies, that the Holy See was able to purchase businesses that were blacklisted by both the US and Great Britain for their financing of the Axis war effort.<sup>1</sup> In this manner Profima purchased the blacklisted Banco Sudameris. Although Harold Tittman, the American envoy, warned the Cardinal Secretary of State against the purchase of Banco Sudameris, once the Holy See had purchased it in 1941, under Pius XII it 'left no stone unturned' to have the company removed from the Allied blacklists, petitioning nearly every relevant government in the world.<sup>2</sup> This was a blatant example of the immoral 'morality' of 'neutral' ecclesio-avaricious Pius XII.

The Bank also invested heavily in the company Assicurazioni Generali, which was the prime beneficiary of fascist expropriations at the expense of European Jewry.<sup>3</sup>

In 1941 the Bank involved itself in the military metal tungsten. The conclusion is unavoidable that it thereby trafficked in the arms race. To cover itself, the Holy See hypocritically labelled the funds for acquisition as earmarked for 'food exports'.<sup>4</sup>

After the War, the Bank increased in wealth and diversity of investment. At one time, it was claimed that up to 20 per cent of shares traded on the Italian stock exchange were owned by the Vatican.<sup>5</sup>

### **Pius' Continuing Pursuit of Ecclesiastic Wealth**

A measure of the Church's persistent obsession with its wealth, and Pius XII's deplorable moral standards, may be gauged by the following events.

The US Secretary for Defense, Catholic James Forrestal, 'the crusader against Communism at home and abroad,' was in very frequent contact with the Holy See. In 1949 he helped Pius to effectively influence the elections in Italy by sending US money, plus money from his own pocket.<sup>6</sup>

John Cooney's book, *The American Pope: The Life and Times of Francis Cardinal Spellman*, reveals that the Holy See had spent a great deal of money bringing the Christian Democrats to power in the Italian elections. Pius sent Count Enrico Galeazzi, the representative of the Knights of Columbus, to see US Cardinal Spellman and businessman 'Joe' Kennedy to find a way to make up the Holy See's losses. Pius didn't see why the Church should spend its money; he wanted the US government to give him the funds. As a consequence of this pressure, Spellman wrote to Rome that the government had secretly released large sums in 'black currency' in Italy to the Catholic Church. Spellman emphasised the strict con-

<sup>1</sup> Wikipedia 'Bernardino Nogara' (2009)

<sup>2</sup> Ibid.

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*: p119

<sup>4</sup> Ibid. p131

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p156

<sup>6</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4



fidentiality of the transaction. President Truman would be doomed should it become known that his administration had funded the political activities of Pius' Holy See.<sup>1</sup>

### **The Mafia, and Pius' Avoidance of Criticism of the Church**

In the 1950s 'In one place alone, Mazzarino [Sicily], the Mafia's reign of terror was hurled at everyone who spoke in the confessional of their hatred of the under-world. Catholic men and their wives and children became the horrified victims of the hooded Franciscan friars, or witnessed their brutal crimes ... There was murder by hanging or beheading, there was attempted murder, there were sexual assaults and orgies, there was extortion.'<sup>2</sup>

Signore Angelo Cannada, an old native of Sicily, came to the Vatican to seek an audience with Pius XII. He spoke to Sister Pascalina (Pius' secretary and confidante) of the crimes of the Franciscans, and 'begged to talk with the Holy Father and lay proof before his Holiness of the ongoing crimes by the Catholic clergy. But despite Pascalina's pleas Pius's doors remained closed.'<sup>3</sup>

Cannada gave an alarming description. Not only was the Church aligned with the Mafia in Sicily, but for decades Franciscan friars had been terrorising the countryside. He swore that he had seen a priest cut off the head of his own abbot on a refectory table. He begged for a papal investigation. The nun told Pius everything the old man had said, but Pius refused to take any action. Four days after Signore Cannada returned to Sicily he was murdered.<sup>4</sup>

Cardinal Ruffini of Sicily was vehemently criticised by French Cardinal Tisserant:

Ruffini is a powerful man in Sicily. Even Vizzini, who runs the Mafia there, bows to him. Vizzini not only kisses the ring of the Archbishop of Palermo, but he kisses his ass as well. Pius [XII] is afraid to take action. Afraid that any stand the papacy might take would lead to widespread governmental investigations and prosecutions. With our clergy involved, the publicity alone could wreck the Church. Besides, Ruffini is too powerful for Pius to tackle.<sup>5</sup>

At that time Cardinal Ruffini's home town of Palermo was the murder capital of the world. Additionally, immense quantities of heroin were being imported, en route to the US and other countries. There was also a multitude of stories of crimes by the Franciscans. Signore Di Stefano, the police chief of Mazzarino, reported that:

The Franciscans were clever operators. They were the shrewdest of businessmen, and many carried loaded guns; some even had sub-machine guns for protection. Their interests ranged from loan sharking to pornography. Their

<sup>1</sup> Source: J Parnell McCarter. <http://www.puritans.net/bookreviewamericanpopo.htm> (2019).

<sup>2</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p293

<sup>3</sup> Ibid. p299

<sup>4</sup> Ibid.

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp147-49

personal wealth was enormous. Even though they had taken vows of poverty, most of the priests and monks had millions of lire stashed in various banks throughout Italy.<sup>1,2</sup>

As the investigations increased and evidence against the Franciscans mounted, Pius grew fearful that the crimes and scandals would shatter the faith of Catholics and bring terrible disgrace upon the Church. ‘The press must never be allowed to publish these diabolical acts by the Franciscans!’ the Pope insisted to Sister Pascalina. ‘The faithful everywhere would be horrified. The faith in Holy Mother Church would be greatly threatened.’<sup>3</sup>

Further damning evidence was obtained, but when it looked as though the Franciscans would finally be brought to trial, Pius XII avoided any adverse world opinion of the institutional Church by turning ‘the full force of Vatican influence to delay prosecution of the Franciscans’ throughout his papacy.<sup>4,5</sup>

### **Pius and the Knights of Malta**

Sister Pascalina Lehnert learned of a major scandal involving the Knights of Malta – the Holy See’s influential laymen’s organisation. She was determined that Pius clean the society of the cardinals and others who were running, and turning it into an international money-making racket. Pius was slow to move against the organisation because several of the Holy See’s leading prelates were involved.<sup>6</sup>

### **Pius and Negros**

‘In a letter, Pius XII requested that black allied troops be removed from Germany, due to allegations they were raping women. However, the allegations were ... proven false by a US sponsored inquiry of which Pius XII was aware. Even at the end of the war Pius XII asked the British Foreign Office that no Allied coloured troops be stationed in Rome after its liberation. His request was denied.’<sup>7,8</sup>

### **Pius Favoured the Death Sentence**

Pius provided a full doctrinal defence of capital punishment.<sup>9</sup>

### **Pius’ Misogyny**

The older Pius became, the narrower his outlook.

<sup>1</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp147-49

<sup>2</sup> See also: *Wikipedia* ‘Mazzarino Friars’ (2019)

<sup>3</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p305

<sup>4</sup> *Ibid.* page number unspecified

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp147-49

<sup>6</sup> <http://www.excatholicsforchrist.com/cardinal-francis-spellman> (2019)

<sup>7</sup> <http://www.archelaos.com/popes/details.aspx?id=299> (2014)

<sup>8</sup> See also: Weisbrod Robert G and Michael W Honhart. ‘A Question of Race: Pope Pius XII and the “Coloured Troops” in Italy’. *The Historian*. Vol 65. No 2. pp403-417

<sup>9</sup> Hardon, John A. *The Legitimacy of Capital Punishment*

In the words of John Cornwell: ‘Pacelli’s days were marked by gregarious solitude.’<sup>1</sup>

In 1952 he complained about the Miss Europe and Miss Italy beauty competitions. He described them as lewd, and wanted such contests banned. He asked Monsignor Kaas to cover up nude statues and pictures in St Peter’s Basilica.<sup>2</sup>

Archbishop Richard Cushing noted:

Church clergy maintain an inbred, prejudicial mentality which is entirely convinced that the male mind is right in the final analysis, and must never yield to female pressure. Pius [XII] was certainly a pope with that kind of intellect.<sup>3</sup>

Pius yielded little or nothing to the liberation of women in the Church. Although he reluctantly allowed female choristers to sing in church – yet he maintained the requirement that ‘the female person may not approach the altar under any circumstances, and may only respond from afar’.<sup>4</sup>

A month before his death, Pius issued a verdict on the question of whether it is permissible to use progesterone therapy to prevent ovulation if a woman knows that any pregnancy she would otherwise have would likely not come to term. Pius declared that impermissible sterilisation is induced if ovulation is prevented in order to preserve the organism from the consequences of a pregnancy which it cannot consummate. The possibility that the woman might die during pregnancy was of no concern to Pius XII.<sup>5</sup>

### **Pius’ Encyclicals and the ‘Natural Law’**

With his flair for encyclicals and similar documents, Pius wasted no time, and in 1939, the year of his ascendancy, he issued the encyclical *Summi Pontificatus* (On the Unity of Human Society), in which he commenced by characterising himself as the Vicar of Christ who spoke from a dimension separated from the world. The encyclical was replete with papal rhetoric; and his failure to clearly denounce Nazi Germany as the aggressor is evident in his personal editing of the document.<sup>6</sup> He wrote:

In the very year which marks the fortieth anniversary of the consecration of mankind to our Redeemer’s Most Sacred Heart, the inscrutable counsel of the Lord, for no merit of Ours, has laid upon Us the exalted dignity and grave care of the Supreme Pontificate ...

Before all else, it is certain that the radical and ultimate cause of the evils which We deplore in modern society is the denial and rejection of a universal norm of

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*. p351

<sup>2</sup> Ibid. p352

<sup>3</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p306

<sup>4</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*. p353

<sup>5</sup> Ibid. pp353-54

<sup>6</sup> Ibid. (2nd edn). pp233-34

morality as well as for individual and social life as for international relations; We mean the disregard, so common nowadays, and the forgetfulness of *the natural law itself*, which has its foundation in God Almighty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions ...<sup>1,2</sup>

This Catholic invention, the ‘Natural Law’, and its use by the Church, is explained in detail in *Catholic Encyclopedia*:

It is a true law, for through it the Divine Mind imposes on the subject minds of His rational creatures their obligations and prescribes their duties ...

*New Catholic Encyclopedia* confirms that it is ‘a law or role of action that is implicit in the very nature of things.’

History reveals this ‘true law’ to be none other than a pliable and adaptive dogmatic creation of the Church in imposing its will over others. For this reason, in 1829 Pope Leo XII went so far as to forbid vaccination against smallpox during an epidemic, because he believed it was a punishment from God, and treatment would have been ‘against the natural law’.

Following this trend, in a 1944 speech, Hitler, himself a Roman Catholic, declared: ‘I may not be a light of the church, a pulpiteer, but deep down I am a pious man, and believe that whoever fights bravely in defence of a natural law framed by God and never capitulates will never be deserted by the lawgiver, but will, in the end, receive the blessings of Providence.’

The natural law appeared again in Pius’ 1958 encyclical *Ad Apostolorum Principis* (On Communism and the Church in China):

32. The power of the Church is in no sense limited to so-called ‘strictly religious matters’; but the whole matter of the natural law, its institution, interpretation and application, in so far as the moral aspect is concerned, are within its power.

33. By God’s appointment the observance of the natural law concerns the way by which man must strive toward his supernatural end. The Church shows the way and is the guide and guardian of men with respect to their supernatural end.<sup>3</sup>

Pius XII also stated categorically in this encyclical:

22. The Church has always impressed on the minds of her children that declaration of the Divine Redeemer: ‘Render therefore to Caesar the

<sup>1</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_20101939\\_summi-pontificatus\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_20101939_summi-pontificatus_en.html) (2019). Emphasis added.

<sup>2</sup> See also: *New Catholic Encyclopedia*. Vol 11. p191

<sup>3</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_29061958\\_ad-apostolorum-principis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061958_ad-apostolorum-principis_en.html) (2019)

things that are Caesar's and to God the things that are God's.' We call it a declaration because these words make certain and incontestable the principle that Christianity *never opposes or obstructs what is truly useful or advantageous to a country*.<sup>1</sup>

### Pius' Apical Egotism

When Vatican officials came into Pius' presence, they had to kneel while speaking with him, and leave the room walking backwards. When he telephoned Vatican officials, it has been stated that they had to drop to their knees with the phone in their hand and remain kneeling while they spoke to him.<sup>2,3</sup>

Murphy and Arlington confirmed that in later life Pius 'commanded senior officials of the Vatican to address him on their knees.' Additionally, Sister Pascalina had 'to watch Pius force prelates to walk backwards when leaving his presence.' Furthermore, reporters from *L'Osservatore Romano* were commanded to kneel at Pius's feet, sometimes for an hour or longer, while he dictated lengthy articles on a variety of subjects.<sup>4</sup>

In 1953 Pius declared that, 'What is not in accord with truth [that is, Roman Catholic doctrine] has objectively no right of existence, propagation, or action.'<sup>5</sup>

In a radio broadcast he told an American audience that the pope in Rome is 'the only one authorized to act and teach for God.'<sup>6</sup> In this manner he was supporting the central concept of his Great Design, with himself at the top of the totem pole 'communing alone with God'.<sup>7</sup> Pius also stated in *Ad Apostolorum Principis*:

45. ... all the faithful must believe that 'the Holy Apostolic See and the Roman Pontiff hold primacy *over the whole world*, and the Roman Pontiff himself is the Successor of the blessed Peter and continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians, and to him is the blessed Peter our Lord Jesus Christ committed the full power of caring for, ruling and governing the Universal Church ...'

46. "We teach, . . . We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of *hierarchical subord-*

<sup>1</sup> Emphasis added. History reveals this statement to be categorically false.

<sup>2</sup> <http://www.catholicconcerns.com/index.html#Home> (2008).

<sup>3</sup> José Sánchez refers to this as a 'ridiculous story'.

<sup>4</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p374

<sup>5</sup> Boettner, Loraine. *Roman Catholicism*. Ch 18

<sup>6</sup> Lehmann, L H. *Out of the Labyrinth*

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p360

*ination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation.”<sup>1</sup>*

Amplifying his words, he exposted: ‘By divine mandate the interpreter and guardian of the Scriptures, and the depository of Sacred Tradition living within her, the Church alone is the entrance to salvation: She alone, by herself, and under the protection and guidance of the Holy Spirit, is the source of truth.’

### Summation

History reveals that Pius XII had a multitude of significant personality defects that were inappropriate for a man in his exalted position.

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*Christian mothers, if only you knew the future distress and peril, of shame ill-restrained, that you prepare for your sons and daughters in imprudently accustoming them to live hardly clothed and in making them lose the sense of modesty, you should be ashamed of yourselves and of the harm done the little ones whom heaven has entrusted to your care, to be reared in Christian dignity and culture. Pius XII*

*When she was thrown into the air by a savage bull in the amphitheatre at Carthage, her first thought and action when she fell to the ground was to rearrange her dress to cover her thigh, because she was more concerned for modesty than pain. Pius XII. Allocution to the Girls of Catholic Action, speaking of St Perpetua.*

<sup>1</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_29061958\\_ad-apostolorum-principis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061958_ad-apostolorum-principis_en.html) (2019). Emphases added.

### 3 – Pacelli and Germany

It is noteworthy that ‘Vatican sources allow only a reconstruction of *Rome’s view* of Germany and conditions in the country. They contain the perspectives of the pope, the cardinal secretary of state, and the nuncios in Berlin and Munich.’<sup>1</sup> Alternative sources must be searched for relevant, unbiased information.

#### Pacelli the Extreme Germanophile

Pacelli was a great friend of Germany, being an unassailable, ardent, and permanent Germanophile. Of this the evidence is overwhelming.<sup>2</sup>

Shortly after his consecration as bishop, Pacelli was appointed to Munich as the first Papal Nuncio to Bavaria. His main task was to impose, through the *1917 Code of Canon Law*, the supreme papal authority over the entire Church.

‘From the day he came to Germany as nuncio in 1917 until his death in 1958, Pius identified himself so thoroughly with Germany,’ as if he were a member of the German episcopate. And, in his dealings with Pius XI, ‘Pacelli apparently viewed Germany as his own territory, at least *politically*.’<sup>3</sup> Very early, he came to possess ‘an overview of the German situation.’<sup>4</sup>

From Hitler’s point of view, the ideal solution to the Catholic threat to his future success was similar to that of the Lateran Treaty which had outlawed Catholic political action in Italy. Accordingly, for the passing of the *Reichskonkordat*, which Pacelli wanted so badly, Hitler pressured the Centre Party to give legality to the passing of the *Enabling Act*.<sup>5</sup>

The *Enabling Act* (*Ermächtigungsgesetz*) was an amendment to the Weimar Constitution that gave the German Cabinet – effectively, Chancellor Adolf Hitler – the power to enact laws without the involvement of the Reichstag. It was passed on 23 March 1933, and was signed by President Paul von Hindenburg. The *Act* gave Hitler plenary powers. It followed the *Reichstag Fire Decree* (*Reichstagsbrandverordnung*), which abolished most civil liberties and transferred state powers to the Reich government.

Catholic prelate Monsignor Ludwig Kaas was the main advocate supporting the *Enabling Act*.<sup>6</sup> Significantly, a few years later, Kaas, a friend of Pacelli, was appointed papal protonotary, and then canon of the Basilica of Saint Peter, Vatican City.

Heinrich Brüning, the former German Chancellor, called the *Enabling Act* the ‘most monstrous resolution ever demanded of a parliament’.

Eugenio Pacelli, and later as Pope Pius XII, was a great friend and promoter of

<sup>1</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p18.

<sup>2</sup> See, for example: Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p55

<sup>3</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p146. Emphasis added.

<sup>4</sup> Godman, Peter. *Hitler and the Vatican*. p50

<sup>5</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XI* (2nd edn). p133

<sup>6</sup> See, for example: [http://www.historylearningsite.co.uk/enabling\\_act\\_march\\_1933.htm](http://www.historylearningsite.co.uk/enabling_act_march_1933.htm) (2019)

the Jesuits. In the years preceding World War II the Jesuit Party in Germany ‘was instrumental in tying up the Vatican’s policy to that of Hitler.’ It ‘Nazified’ the Catholic Church in Germany and made it the willing collaborator with Hitler. Walter Montano, a former Catholic priest, states in his book *Vatican Policy and World Affairs*:

There is now no doubt that the idea of ‘totalitarianising’ the entire body of a nation by the ruthless intolerance of a controlling organism within the greater organisation was taken from the Jesuit setup in the Catholic Church.<sup>1,2</sup>

Pius XII was trained by the Jesuits.<sup>3</sup> His close associate, Giovanni Montini (the future Paul VI) had a Jesuit education. Pius’ inner circle was dominated by Jesuits: Robert Leiber was his closest advisor, Wilhelm Hendrich his librarian, and Augustin Bea his confessor, Gustav Gundlach drafted many of his statements on social issues.

Pacelli saw the *Reichskonkordat* ‘as the successful imposition of Vatican legal authority ... over the German Church.’ Thus it was furthering his Great Design. But in the process, although it meant endorsing a regime of extreme evil, it gave the first ever international recognition of Hitler and all his aggressive enterprises. Except where it directly affected the interests of the Church, ‘the bishops kept their peace.’

With their silence they rendered a service of incalculable value to Hitler by leaving the field completely free to Pacelli.<sup>4</sup>



### **Pacelli’s Introduction to, and Support of Adolf Hitler**

Włodzimierz Halka Ledóchowski<sup>5</sup> was the 26th Superior-General (‘the Black Pope’) of the Society of Jesus (the Jesuits). He was a ‘virulent anti-Semite, kindly disposed toward Fascism, he was a man Mussolini looked to for help.’<sup>6</sup>

In 1917 Ledóchowski invited Matthias Erzberger, a deputy

<sup>1</sup> <http://www.xanga.com/home.aspx?user=ReligionStinks&nextdate=8%2f30%2f2002+8%3a22%3a57.0> (2009)

<sup>2</sup> <http://www.ianpaisley.org/article.asp?ArtKey=jesuits> (2010). See also: Hamer, Thomas Lyon. *Speech of Mr. Hamer, of Ohio, on the Bill Authorizing Appropriations for a Survey and Exploring Expedition to the South Sea*.

<sup>3</sup> Ignatius Loyola the infamous co-founder of the infamous Jesuit Order, which has been, and is, so influential in Catholic policy, wrote some rules for the Order which he commended as conducive to complete obedience and as a ‘help in attaining the right attitude towards the Church.’ One of these rules reads:

Laying aside all private judgment the spirit must be always ready to obey the true doctrine and therefore, if anything shall appear white to our eyes which the Church has defined as black, we likewise must declare it to be black ... If you receive from your superior a command which appears to go against your own judgment, your own conviction, or your own well-being, then you must fall on your knees, *putting off all human principles and considerations*, and renew, when you are alone, your vow of obedience.

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p166

<sup>5</sup> Photograph of Ledóchowski. Date: 13 August 2009. Source: Dudzio89. This file is in the public domain.

<sup>6</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. p xix



of the Catholic Deutsche Zentrumspartei (German Centre Party), to a secret meeting. There, he persuaded Erzberger to support a strategy of destroying the unified Reich under Protestant Kaiser Wilhelm II, in order to bring the Catholic nations of central and eastern Europe together in a pan-German federation under a ‘charismatic dictator’.<sup>1</sup>

The German writer Dr Hans Carossa observed that ‘Every political manoeuvre that Erzberger has engaged in since his discussion with the Jesuit General has only served to advance this Jesuit political strategy.’<sup>2,3</sup>

Accordingly, during the blustery winter of 1919, this ‘charismatic dictator’ ‘came one night to the holy residence of Archbishop Eugenio Pacelli’ at Brienner Strasse 15, Munich, Bavaria – the nunciature of the Holy See. This building, a neo-



classical palace, housed three significant players in world politics: Eugenio Pacelli (Archbishop of Sardi, nuncio to Bavaria, and administrator of the Vatican’s foreign affairs); his confidante and secretary, Sister Pascalina Lehnert; and his Jesuit speech writer, Robert Leiber.<sup>4,5,6</sup>

Sister Pascalina recalled the moment of the arrival of this charismatic man at the nunciature. She heard a knock at the door, let the visitor in, ‘and escorted him to the sitting room to await the archbishop ... The caller bore a letter of introduction from General Ludendorff<sup>7</sup> extolling him for acts of bravery while serving under Ludendorff’s command.’

This ‘charismatic dictator’ was Adolf Hitler.<sup>8,9,10</sup> ‘Hitler told Pacelli that he was out to check the spread of atheistic communism in Munich and elsewhere. Through the door, which had been left ajar, Pascalina heard the prelate say, “Munich has been good to me, so has Germany. I pray Almighty God that this land remain a holy land, in the hands of Our Lord, and free of communism.”’

<sup>1</sup> <http://continuingcounterreformation.blogspot.com/2007/06/wlodimir-vldimir-ledochowski-according.html> (2019)

<sup>2</sup> Barthel, Manfred. *The Jesuits*. pp254-55. Source: <http://www.tuppersaussy.com/museum/html/writings/articles/15brienner.html> (2008)

<sup>3</sup> So very much in keeping with the oft quoted words of Tambourini, Superior General, Society of Jesus, to the Duc de Brissac: ‘From this room, Your Grace, I govern not only Paris, but China; not only China, but the whole world – and all without anyone knowing how it is done.’ *Constitution of the Jesuits*.

<sup>4</sup> <http://www.tuppersaussy.com/museum/html/writings/articles/15brienner.html> (2010)

<sup>5</sup> See also: *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p21

<sup>6</sup> Photograph: Pascalina Lehnert. June 1983, some six months before her death. Source: Ambrosius007. Author: Ambrosius007. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.

<sup>7</sup> Erich Friedrich Wilhelm Ludendorff later took part in the unsuccessful coups d’état of Wolfgang Kapp in 1920 and the Beer Hall Putsch of Adolf Hitler in 1923 (see below).

<sup>8</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*

<sup>9</sup> Murphy, Paul J, with R René Arlington. *La Popessa*. p67

<sup>10</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. pp65,103

She then witnessed ‘the prelate present Hitler with a *large* cache of Church money to aid the rising revolutionary and his small, struggling band of anti-communists.’

“Go, quell the devil’s works,” Pacelli told Hitler.<sup>1</sup> “Help spread the love of Almighty God!”

“For the love of Almighty God!” she heard the young man reply’



The outcome of this meeting was that Eugenio Pacelli helped ‘to subsidize Hitler’s rise with Church funds.’<sup>2</sup>

Significantly, the Nationalsozialistische Deutsche Arbeiterpartei (NSDAP), (National Socialist German Workers’ Party), the Nazi Party, was formed one year later. It has been contended that Pacelli, and the Jesuit Order under Ledóchowski, helped mould the Deutsche Arbeiterpartei (German Workers’

Party) into the NSDAP.

Significantly, also, the ‘Brown House’ (‘Braunes Haus’), the national headquarters of the Nazi Party in Germany, ‘the cradle of Nazism’, was directly opposite the nunciature of the Holy See.<sup>3</sup> Adolf Hitler maintained an office in the Brown House, as did Hans Frank, Hermann Göring, Rudolf Hess, Heinrich Himmler, and Philipp Bouhler.<sup>4</sup>

It has also been stated that there was formed a secret agreement by Ledóchowski, and later confirmed by Pius XII, that SS officers were given the spiritual powers of Jesuit priests.<sup>5</sup>

In contrast to Sr Lehnert’s record, above, *Catholic Culture* states categorically:

In reality, however, Eugenio Pacelli, both before and after he became Pope Pius XII, *never met Adolf Hitler*.<sup>6</sup>

*Three Popes and the Jews* by Panchas Lapide also attempted to claim that

<sup>1</sup> Photograph of a memorial stone at the site of Adolf Hitler’s birth. The inscription reads: ‘For peace freedom / and democracy / never again fascism / millions of dead remind [us]’. The stone is from the quarry at Mauthausen Concentration Camp. Date: 2 November 2003. Source: Jo Oh. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

<sup>2</sup> Murphy, Paul J, with R René Arlington. *La Popessa*. p208

<sup>3</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p63

<sup>4</sup> Bouhler was an SS-Obergruppenführer who was responsible for the Aktion T4 euthanasia programme that killed more than 250,000 handicapped adults and children in Nazi Germany. He committed suicide after the War in a US internment camp.

<sup>5</sup> <http://vaticanassassinsarchive.com/ledochowski.htm> (2013)

<sup>6</sup> <http://www.catholicculture.org/culture/library/view.cfm?id=3124&CfID=62347098&CFTOKEN=94986966>. Original italics.

Pius XII never met Hitler.<sup>1</sup> This book has had several favourable reviews; nevertheless, it was described by historian Dr Susan Zuccotti as ‘consistently erroneous’ as well as ‘replete with egregious mistakes and distortions’. Reviewing the book, John Cornwell found that ‘it carried the taint of diplomatic self-interest.’

Nonetheless, it is stated that Sister Pascalina also gave testimony as a ‘matter of fact’ to there having been regular and clockwork meetings of Hitler and Pacelli from late 1919 until he moved to Berlin in 1925.<sup>2</sup> It has also been stated that Pacelli ‘had numerous meetings with Hitler in Germany in the 30’s. This is historical fact.’<sup>3,4</sup>

Pacelli’s stay in Germany lasted more than twelve years. He was in Munich under the short-lived Bavarian Soviet Republic that he fought, and at the time of the Beer Hall Putsch<sup>5</sup> in 1923. When France occupied the industrial Ruhr Valley because Germany refused to continue reparation payments resulting from World War I, Pacelli, though not accredited to Prussia, ostentatiously flew to Düsseldorf in the Prussian Rhineland, and induced Pius XI to publish an open condemnation of the ‘Ruhr adventure’.

Pius XII’s official Catholic biographer, Kees van Hoek, wrote in 1939 that:

Cardinal Pacelli has always been known for his strong German leanings.<sup>6</sup>

Pacelli had Franz von Papen, an influential publisher in Germany and a Catholic Centre Party member, persuade President Hindenburg to appoint Adolf Hitler as German Chancellor. Von Papen became vice-chancellor to Hitler.

Later, Chancellor Hitler planned to visit Rome to see Mussolini. Pacelli was asked by Italian ambassador Count Necchi di Val Cisono, ‘Would you like him to visit the Vatican as well?’ Pacelli answered ‘I personally see no difficulties.’ The Count then asked Pacelli ‘But do you *want* him to come?’ Pacelli replied that personally it would be an error if Hitler were *not* to visit the Holy See on his trip to Rome. Professor of Church History, Hubert Wolf, comments:

Not a trace of criticism of the National Socialist worldview from the Curia or its head is to be found in the notes Pacelli made at the time.<sup>7</sup>

Avro Manhattan described Pacelli as a cunning politician and a brilliant diplomat, whose tortuous diplomacy was his forte. With this background, Pacelli, ‘more than

<sup>1</sup> [http://one-evil.org/content/people\\_20c\\_pius\\_xii.html](http://one-evil.org/content/people_20c_pius_xii.html) (2014)

<sup>2</sup> <http://www.arcticbeacon.com/greg/headlines/hitler-and-pope-pius-xii-good-buddies/> (2014)

<sup>3</sup> Greg Anthony. <https://greganthonyjournal.wordpress.com/2010/12/07/hitler-and-pope-pius-xii-good-buddies/> (2019)

<sup>4</sup> See also: <https://answers.yahoo.com/question/index?qid=20090522032418AAkT8pX> (2014)

<sup>5</sup> Putsch – coup. The ‘Beer Hall Putsch’ was a failed coup that occurred between 8 and 9 November 1923, when the Nazi party’s leader Adolf Hitler, World War I General Erich Ludendorff, and other leaders of the Kampfbund, unsuccessfully tried to gain power in Munich, Bavaria, and Germany. (The Kampfbund was a league of ‘patriotic’ fighting societies and the German National Socialist party in Bavaria).

<sup>6</sup> Hoek, Kees van. Source: Lehmann, L H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p72

<sup>7</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. pp159-61

anyone else outside Germany, helped Hitler to power.’<sup>1</sup>

### The Reichskonkordat

Details of this hastily produced concordat by Pacelli, and its disastrous effects on world history are given in Chapter 4.

#### Pacelli as Pius XII – His Special Appreciation of both Germany and Hitler

At Pius’ coronation on 2 March 1939, ‘the new pontiff spoke in platitudes offering ceremony rather than solution.’<sup>2</sup> Sister Pascalina, was ‘concerned about his complete failure to take any stand on the rapidly deteriorating world situation.’<sup>3</sup>

Only three days<sup>4</sup> later, Pius announced to the German cardinals in Rome that he intended to send a ‘message of peace’ to Adolf Hitler. Hence, ‘Pacelli’s first official act as Pius XII was to court Hitler’ with a ‘condescending message’,<sup>5</sup> which he sent the next day.

Paul I Murphy and R René Arlington, in their book *La Popessa*, record that this first letter was thrashed out with the German membership of the Sacred College of Cardinals. The devout Sister Pascalina was the note-taker of this official session:

She felt herself in a strange, disbelieving daze, listening to ‘frightfully condescending conversation being carried out to pathetic extremes,’ she recalled long afterward, her face sad and remorseful. ‘It was like watching a Shakespearean tragedy. There was *the Pope and his council of cardinals on their knees to Hitler*.’

Throughout her lifetime Pascalina has remained silent in her opinions of Pacelli’s early pontifical appeasement of Hitler, yet sorrow still reflects in her eyes that moment of papal humiliation. Even after more than forty years the disappointment remains ...<sup>6</sup>

With this first official letter, Pius demonstrated his special appreciation for Germany and the Nazi Führer by sending it to Hitler, *before any other head of state*. Monsignor Alberto Giovanetti, one of Pius’ official historians, wrote:

This letter differs totally in form and substance from all the other official letters sent by the Vatican at that time.

In it, Pius proposed an affirmation of Hitler:

To the Illustrious Herr Adolf Hitler, Führer and Chancellor of the German Reich! Here at the beginning of Our Pontificate We wish to assure you that We remain devoted to the spiritual welfare of the German people entrusted to your

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did we go? The Religious Beginnings of an Unholy War*. p25

<sup>2</sup> Murphy, Paul I with R René Arlington. *La Popessa*. pp204-5

<sup>3</sup> Ibid. p205

<sup>4</sup> Some references state four days.

<sup>5</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p207

<sup>6</sup> Ibid. p211. Emphasis added.

leadership ... During the many years we spent in Germany, We did all in Our power to establish harmonious relations between Church and State. Now the responsibilities of Our pastoral function have increased Our opportunities, how much more ardently do We pray to reach that goal. May the prosperity of the German people and their progress in every domain come, with God's help, to fruition!<sup>1</sup>

It is a most eloquent example of Pius' sympathies for Germany and Nazism.<sup>2</sup>

Additionally, Diego von Bergen, the German ambassador to the Holy See, was the first diplomatic representative to be received by Pius. In a memorandum to Berlin, von Bergen emphasised the special significance of Pius' inaugural letter to Hitler:

The Pope has intimated to me that the Führer was the first Head of State whom he notified of his election as Pope; he had also broken with the usual protocol when he not only signed, as was customary, the letter drawn in Latin, but also the German draft, which was not to be considered as a mere translation. He also wished by these means to intimate *his sympathetic attitude to Germany* ...<sup>3</sup>

From the outset of his reign, Pius' approach to Adolf Hitler 'exceeded the politesse of diplomacy, and his German bishops took the cue.'<sup>4</sup> For example, German Bishop Rarkowski called Hitler 'the shining example of a true warrior, the first and most valiant soldier of the Greater German Reich.'<sup>5</sup>

It followed, therefore, that in an especial display of friendship, Pius had Nuncio Cesare Vincenzo Orsenigo open the great congratulatory court at Hitler's fiftieth birthday on 20 April 1939.

In 1941 Joachim von Ribbentrop, Foreign Minister of Nazi Germany, received information from reliable sources that Pius XII had expressed his conviction of a military victory by the Axis powers.<sup>6</sup> Ribbentrop requested substantiation from Ambassador von Bergen. The latter replied:

This is evident from the utterances of personalities particularly close to Pius XII, who describe Germany as the presumptive victor in this struggle, as if this were a foregone conclusion ... aside from the Italians *there is no nation to which the Pope's inner feelings bring him closer than to the Germans*, a people for whose great qualities his admiration is unconcealed ...<sup>7</sup>

<sup>1</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p208

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p164

<sup>3</sup> Ibid.

<sup>4</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p209

<sup>5</sup> Vidmar, John. *The Catholic Church through the Ages: A History*. p330

<sup>6</sup> As he was to do so many times in the future, Pius breached his façade of neutrality.

<sup>7</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p196. Emphasis added.

In 1943, confirming his paranoia, Pius impressed on Ambassador Ernst von Weitzsäcker his support for a powerful Germany as a counter to Soviet Bolshevism. Weitzsäcker then reported to Berlin that ‘hostility to Bolshevism is, in fact, the most stable component of Vatican foreign policy.’ He also reported that the Anglo-American link with Soviet Russia was detested by the Holy See.<sup>1</sup>

From the commencement of World War II to its end, Pius attempted to undo the consequences of Germany’s defeat in the First World War. His aim was to enlarge Germany. Even as late as 1944, Pius wrote to Michael Cardinal Faulhaber stating that, in a negotiated peace, Germany should not have to relinquish Austria and the Sudetenland.<sup>2</sup>

Michael Phayer affirmed that ‘The evidence for Pius’s preoccupation with Germany during and after the war is compelling.’ He surrounded himself with German personal advisors and confidants, namely: Monsignor Ludwig Kaas; Robert Leiber, SJ; Sister Maria Pascalina Lehnert; Augustin Bea, SJ.<sup>3</sup>

Belgian historian Léon Papeleux asserted that Pius’ affection for things German impaired both his judgement and his impartiality during the War.<sup>4,5</sup>

### **Pius and Nazism**

History reveals that Pius was a vain and unworldly man, who, by virtue of his narrow Catholic upbringing, his academic mindset, and his paranoid fear of Communism, was one of the early supporters of Adolf Hitler and his Nationalsozialismus (National Socialism).

Too late, he became aware of the true nature of the threat posed by Hitler. He then tried to make reparation by offering protection to many Jews who would otherwise have been sent to the concentration camps.<sup>6</sup>

Gerard Noel argues that it was Pius’ combination of spectacularly bad political judgement and deeply damaged psyche that made him such a disaster as the war-time pope.<sup>7</sup> In stark contrast, *New Catholic Encyclopedia* finds that:

He was well prepared to lead the Church through World War II.<sup>8</sup>

### **Three Brief Statements**

Pacelli was a great friend of Germany – being an unassailable, ardent, and permanent Germanophile. Of this the evidence is overwhelming.

<sup>1</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*: p59

<sup>2</sup> Ibid. p58

<sup>3</sup> Ibid. p221

<sup>4</sup> Ibid.

<sup>5</sup> See also: Papeleux, Léon. *Les silences de Pie XII*

<sup>6</sup> Krupp, Gary L. *Pope Pius XII and World War II: The Documented Truth: A Compilation of International Evidence Revealing the Wartime Acts of the Vatican*

<sup>7</sup> ‘A holy fool for the Führer’, review by Peter Stanford of: Noel, Gerard. *Pius XII: The Hound of Hitler*. <http://www.independent.co.uk/arts-entertainment/books/reviews/pius-xii-the-hound-of-hitler-by-gerard-noel-887846.html> (2019)

<sup>8</sup> *New Catholic Encyclopedia*. Vol 11. p400

‘Those of the clergy he chose to serve as his advisers were practically all foreigners to Rome. The Holy Father’s blatant partiality toward clerics who stemmed from German blood was obvious.’<sup>1</sup>

A reflection of the extent of Eugenio Pacelli’s immorality was that he propelled the Holy See into a situation where it was prepared to recognise Adolf Hitler’s Reich, ‘whatever its offences against human rights, whatever its offences against other confessions and other faiths, provided that the Catholic Church in Germany was left in peace.’<sup>2</sup>

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*History is a relentless master.* John F Kennedy

<sup>1</sup> Murphy, Paul J, with R René Arlington. *La Popessa*

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p161





## 4 – Pacelli and his Concordats

In his youth Pacelli was an academic. In 1904 he received his doctorate – the theme of his thesis being the nature of concordats and the function of canon law when a concordat falls into abeyance.

Flowing from his canon law mindset, Pacelli had a penchant for compiling and negotiating concordats. With such skills, he was, in the words of Professor Gary Wills, ‘the legalistic Secretary of State who could spin out their provisions with subtlety.’<sup>1</sup>

Through the *1917 Code of Canon Law*, the Holy See’s concordat policy was transformed. Thenceforth, concordats became an instrument by which the ‘faithful were regulated, top down, everywhere and anywhere in the world’.<sup>2</sup>

Throughout his career Pacelli placed considerable faith in these compacts – firstly, as the Vatican’s ambassador to Germany; then, as the Vatican’s Secretary of State; and finally, as Pope Pius XII. To him, ‘concordats were crucial to advancing the *political* power of the Church.’<sup>3</sup>

Consequently, Pacelli negotiated concordats between the Holy See and Serbia in 1914, with Bavaria in 1924, and Prussia in 1929. He also signed concordats with Baden (1932), Austria (1933), Yugoslavia (1935), and Portugal (1940). Except for the last one, these were conducted on behalf of Pius XI by Pacelli alone. In most of the German cases they were carried out over the heads of the faithful, the clergy, and the bishops.

In 1931 Adolf Hitler stood between Pacelli and his dreams of a super concordat that would impose the entire force of this Canon Law on all Catholics in Germany.<sup>4</sup> To achieve this end, in 1933 Pacelli signed the infamous *Reichskonkordat* with Adolf Hitler’s Nazi Germany.

For the rest of his life Pacelli pursued the negotiations, conclusions and preservations of his concordats with dog-like, blinkered tenacity, disregarding their greater social consequences in favour of their narrower benefits to his Church.

Through his two main concordats, Pacelli has the distinction of being the only known significant person in the world to have contributed to the onset of World Wars I and II.

### The Intention of the Concordats

The intention of each concordat was the imposition of an obligatory agreement, by which the lives of Catholics were to be regulated from the top downwards by reference to its code. Thenceforth, the papacy could, without consultation with local hierarchies or Catholic communities, enforce its will and impose a virtual theocracy

<sup>1</sup> Wills, Garry. *Papal Sin: Structures of Deceit*. p35

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). pp84-85. His ‘Grand Design’.

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p19. Emphasis added.

<sup>4</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p85

on all. This form and degree of papal control was something that was never envisaged in Holy Scripture and had never before been attempted in such a systematic and autocratic fashion.<sup>1</sup>

Murphy and Arlington, in their book *La Popessa*, state that:

the autocratic and remote Pontiff had forged a militant dictatorship.<sup>2</sup>

Highly significant, was the 1925 concordat between the Holy See and the Second Polish Republic. It had 27 articles that regulated the usual points of interest: Catholic instruction in primary schools and secondary schools; nomination of bishops; establishment of seminaries; and a permanent nuncio in Warszawa who also represented the interests of the Holy See in Gdańsk. It was considered one of the most favourable concordats for the Holy See, and became a basis for many such future covenants.<sup>3,4</sup>

Thus began Pius' damaging path to achieving his concordat with Hitler and Nazi Germany.

### The Serbian Concordat

In the autumn of 1912 Pacelli began to negotiate, *in secret*, a concordat with the Serbian government which was to subvert and eliminate the Austro-Hungarian protectorate. This *Serbian Concordat* was aimed at increasing papal power over Balkan Catholics.

These negotiations 'contributed significantly to the extreme tensions between Serbia and the Austro-Hungarian Empire.'<sup>5</sup>

Documents show that for more than a year Pacelli disregarded all warnings about the potentially calamitous consequences of his policies. His motivation was that 'the concordat endowed the papacy with important features of authority.'<sup>6</sup> Authority, power and control were central to Pacelli's concept of the papacy and the Catholic Church.

Accordingly, he 'pressed the project to a conclusion despite all cautionary counsels'.<sup>7</sup> By way of example, the papal nuncio in Vienna wrote to him on 13 February 1913:

Austria appears determined to deal harshly with Serbia, and it is widely believed that there could be a war ... Would it not be better to leave the nego-

<sup>1</sup> See, for example: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. p45

<sup>2</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p311

<sup>3</sup> Wikipedia 'Concordat of 1925' (2014)

<sup>4</sup> See also: Falconi, Carlo. *The Silence of Pius XII*. p132

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p48

<sup>6</sup> Ibid. p50

<sup>7</sup> Ibid. p48

tiations for now rather than take risks in an uncertain and perilous set of circumstances?<sup>1</sup>

But Pacelli persisted.

The *Serbian Concordat* provides a view of Pacelli's methods and mentality.<sup>2</sup> These methods were to be repeated on crucial occasions in the future, especially over the negotiations for the *Reichskonkordat* with Hitler's Third Reich. The most striking characteristic was Pacelli's single-mindedness, coupled with constant reference to his 'Great Design'.<sup>3</sup>

Pacelli's *Serbian Concordat* was his first diplomatic coup. It was signed in 1914. Pacelli was the chief negotiator on the part of the Holy See. That this concordat had fatal results never seemed to occur to him.

For the people of Europe this concordat 'was a blunder of the first order', which most historians consider to have contributed to the outbreak of World War I.<sup>4,5</sup>

The 'Vatican had failed to consider the contribution the concordat would make to tensions in the region.' Nor is there 'evidence that Pacelli, who choreographed the entire process, questioned the wisdom of his conduct of these affairs, either at the time or subsequently.'<sup>6</sup>

Consequently, on 24 June 1914, four days before Archduke Franz Ferdinand of Austria was assassinated in Sarajevo, representatives of the Holy See and the government of Serbia sat down in the Vatican Secretariat of State and signed the *Serbian Concordat*.<sup>7</sup>

The agreement seriously antagonised Austria. The Italian ambassador in Vienna reported that 'The Austrian press and people consider the Serbian Concordat a major diplomatic defeat for their Government.'

Under the headline 'New defeat', *Die Zeit*, the Viennese paper, proclaimed: 'Now Serbian prestige will be inflated, and its bishops and priests will become an important factor in pan-Slav agitation.'

With its rigid terms dealing with the 'Protectorate' of Roman Catholics in the Balkans, it undoubtedly contributed to the uncompromising conditions that the Austro-Hungarian Empire pressed on Serbia, making 'war inevitable'.<sup>8,9</sup> Con-

<sup>1</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). page number unspecified

<sup>2</sup> In keeping with Pacelli's financial partiality, Article V of the Concordat stated that the Royal Government should pay an 'annual allowance' to certain ecclesiastics 'with the right to a pension'. [http://worldwar-armageddon.blogspot.com.au/2011/01/vatican-serbian-concordat-june-1914\\_4813.html](http://worldwar-armageddon.blogspot.com.au/2011/01/vatican-serbian-concordat-june-1914_4813.html)

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p21

<sup>4</sup> Ibid. p119

<sup>5</sup> This is disputed by several Catholic apologists.

<sup>6</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p56

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. page number unspecified

<sup>8</sup> Rhodes, Anthony A. *The Power of Rome in the Twentieth Century*. p223. Source: <http://www.geocities.ws/Athens/Styx/2094/Wwi.html> (2014)

<sup>9</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p51

sequently, most researchers agree that the First World War – ‘the bloodiest war which has ever been fought’<sup>1</sup> – was triggered by Eugenio Pacelli’s concordat.<sup>2</sup>

John Cornwell, in his book *Hitler’s Pope: The Secret History of Pope Pius XII*, found that this event ‘marks the ominous beginnings of Pacelli’s pattern of aloofness from the far-reaching political consequences of his diplomatic actions’<sup>3</sup> in his quest for increased papal power.<sup>4</sup>

In conclusion, the *Serbian Concordat* was an early archetype of Pacelli’s persistent acquisition of benefits to the Roman Church above all other considerations.

### **The Lateran Treaty**

Pacelli and the Holy See dissolved an Italian Catholic party; endorsed fascist Benito Mussolini and urged voters to support him and his party.<sup>5</sup> In 1929, the Holy See signed the *Lateran Treaty* (drafted by Pacelli’s brother and Pietro Gasparri) with Italy and the Axis powers, and never renounced Mussolini’s aggression.<sup>6</sup> Hitler took note, and hoped for a similar treaty for his future regime.<sup>7</sup>

### **Concordats with Right-Wing Dictators**

Inspired by the Vatican’s concordat with Mussolini, Pacelli aspired, ‘at the expense of every other human consideration,’ to initiate similar accords with right-wing dictators across Europe. He believed that the partnership between authoritarian rulers and an authoritarian Church would bring social stability and provide the wherewithal for Roman Catholicism to impose its perceived moral order.

Accordingly, Pacelli was disposed to pragmatic alliances with not only totalitarian Nazism, but also with fascist regimes in Italy, Spain, and Portugal.

### **The Reichskonkordat**

Under the new Weimar government (1919), Eugenio Pacelli became the first diplomat to the Reich, and the most senior diplomat in Berlin. He stated: ‘For my part, I will devote my entire strength to cultivating and strengthening the relations between the Holy See and Germany.’<sup>8</sup>

The *Reichskonkordat* was an integral part of four concordats that Pacelli concluded on behalf of the Holy See with German States. The state concordats were necessary because the German federalist Weimar constitution gave the German

<sup>1</sup> Rhodes, Anthony. *The Power of Rome in the Twentieth Century*. pp223-25

<sup>2</sup> Saussy, F Tupper. <http://www.tuppersaussy.com/museum/html/writings/articles/15brienner.html> (2008)

<sup>3</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p58

<sup>4</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*, page number unspecified. Source: [http://www.ianpaisley.org/article.asp?ArtKey=hitler\\_2](http://www.ianpaisley.org/article.asp?ArtKey=hitler_2) (2008)

<sup>5</sup> Ibid. p116. Quoted in: Bible Students Congregation of New Brunswick. *Can We Identify Antichrist?* <http://www.bible411.com/identify/antichrist/chapter1.htm> (2007)

<sup>6</sup> [http://www.bibletoday.com/archive/popeapology\\_text.htm](http://www.bibletoday.com/archive/popeapology_text.htm) (2004)

<sup>7</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*, page number unspecified

<sup>8</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p47

states authority in the areas of education and culture and thus diminished the authority of the churches in these areas. This diminution of church authority was a primary concern of Pacelli and the Holy See.

As Bavarian Nuncio, Pacelli negotiated successfully with the Bavarian authorities in 1925. The State of Bavaria, with its large Catholic population, was a logical place for his first state concordat.<sup>1</sup> This concordat 'achieved ... recognition, protection, and advancement of the Catholic Church and all its associations and institutions for all time.'<sup>2</sup>

Pacelli expected the concordat with Catholic Bavaria to be the model for the rest of Germany. Prussia showed interest in negotiations only after the *Bavarian Concordat* was signed. However, Pacelli obtained less favourable conditions for the Church in the *Prussian Concordat* of 1929, which excluded educational issues.

A concordat with the Austrian state of Baden was completed by Pacelli in 1932 after he had moved to Rome. There, he also negotiated a concordat with Austria in 1933.

With his zest for hierarchical control, a total of sixteen concordats and treaties with European states had been concluded in the ten year period 1922–1932.

Pacelli's predilection for concordats was now fully established, and Hitler well knew of his obsession with obtaining a Reich concordat.<sup>3</sup> Furthermore, Hitler knew that he could use such a concordat to silence Catholic protests against National Socialism. Additionally, he could use the agreement to legitimise his dictatorship, while rendering his political enemies impotent. That was the great prize.<sup>4</sup>

Pacelli 'believed that Stalin, Russian Bolshevism, and its offshoots in Europe represented the real devil at work. By contrast, no mention was made at the time [in his notes, etc.] of demonizing, let alone challenging, Hitler. Although Pacelli remained sceptical of Hitler's attitude to the Church and Catholicism, his anti-Communism went a long way toward neutralizing these concerns.'<sup>5</sup>

Consequently, the principal condition imposed by Hitler in 1933 was nothing less than the voluntary withdrawal of Germany's Catholics from social and political activity as Catholics, including the voluntary disbanding of the Centre Party, which was then the only surviving viable democratic party in Germany.<sup>6</sup>

The transcripts of Hitler's cabinet deliberations concerning the signing of the *Reichskonkordat* were published for the first time in 1957. It is abundantly clear that Hitler considered the Catholic Church to be a natural ally in a global war against Jewry. He declared unambiguously at the cabinet meeting that this was his main reason for accepting the treaty. The signing of the concordat was essential for

<sup>1</sup> Cornwell, John. Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. (2nd edn). p85

<sup>2</sup> Ibid. p100

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p67

<sup>4</sup> Ibid. pp67-68

<sup>5</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. pp157-58

<sup>6</sup> Cornwell, John. Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p85

creating an 'area of trust' with the Church that was critical to the struggle (fostered for so long by the Church's extensive, millennial anti-Semitic propaganda)<sup>1</sup> against 'International Jewry'.<sup>2</sup>

In Rome, priest and politician Monsignor Ludwig Kaas<sup>3</sup> and Eugenio Pacelli were working on the concordat with Adolf Hitler. Knowing that the Catholic Church was going to give formal acknowledgement to National Socialism prompted the German Protestant churches to make their own acceptance. Two days later, the German Catholic bishops issued a statement declaring that 'the designated general prohibitions and warnings [against National Socialism] need no longer be considered necessary'.<sup>4</sup>

### *The Catholic Bishops and Priests*

On 28 March 1933, the Catholic bishops published a devastating conciliatory statement with respect to Nazism:

Without revoking the judgement made in our previous declarations in respect to certain religious-ethical errors, the episcopate believes it can cherish the confidence that the designated general prohibitions and warnings need no longer be considered necessary. For Catholic Christians, to whom the voice of the Church is sacred, it is not necessary at the present moment *to make special admonition* to be loyal to the lawful government and to fulfil conscientiously the duties of citizenship, rejecting on principle all illegal or subversive behaviour.<sup>5</sup>

Eventually, around 150 Catholic priests became members of the Nazi Party: they saw no conflict between their membership in the NSDAP and the teachings of the Catholic Church. After Hitler's seizure of power, National Socialist priests acted as open protagonists of the Party, and there were several friends of Hitler in priestly robes. But after the War this fact was quickly hushed up.

### *Dissolution of the CCP and the End of German Democracy*

During the inter-war years, when Germany was a democratic republic, many of the clergy and some of the religious orders favoured the liberal, secularising spirit. They formed the mainstay of the Deutsche Zentrumspartei (Catholic Centre Party) (CCP), which was to become the last impediment to Hitler's rise to power. In the Reichstag the CCP had the potential support of around 27 million German Catholics. Between 1919 and 1933, five CCP members served as chancellors in ten ruling cabinets of the Weimar Republic.

<sup>1</sup> An excellent coverage of Catholic anti-Semitism is to be found in: Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p61

<sup>3</sup> Monsignor Kaas, a Jesuit and the old leader of the German Centre Party, whose role in making the party vote in favour of Hitler's Enabling Act of March 1933 is still one of the most controversial acts of German history.

<sup>4</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p68

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p138

As Cardinal Secretary of State, Eugenio Pacelli had the opportunity to formulate the foreign policy of the Holy See. Pacelli ‘detested Catholic democratic parties as inimical to papal authority.’<sup>1</sup>

Accordingly, Monsignor Ludwig Kaas, a Jesuit and an intimate of Pacelli, telephoned Joseph Joos of the CCP from the Vatican, and hurled at him the dreadful words: “What! Haven’t you dissolved yourselves yet?” Joos was to remember for the rest of his life the order from the Vatican insisting on the sacrifice of the Center Party to ensure the success of Pacelli’s diplomacy.<sup>2</sup>

Heinrich Brüning, the former German Chancellor,<sup>3</sup> then having been denied options, made the terrible decision to voluntarily dissolve the CCP.

Consequently, during the negotiations for the *Reichskonkordat*, and following his ‘urgent prompting’, Pacelli ‘acquiesced’ to the dissolution of the CCP – the last element of German liberalism. With its expiration, democracy disappeared from Germany and Pacelli’s political morality slumped.

This dissolution removed the final obstacle to Hitler’s ascension to power, and also deprived the Catholic laity and clergy in Germany of any voice in political matters.<sup>4</sup> As a consequence, millions of people died.<sup>5</sup>

That the CCP dissolved itself voluntarily rather than mandatorily also ‘conveyed an impression of Catholic endorsement of Hitler in the eyes of the world.’<sup>6</sup>

Pacelli then steered the top Catholic leaders to support Hitler.<sup>7</sup> In this way Pacelli became ‘the doyen of the diplomatic corps in Bonn.’<sup>8</sup>

All this reveals ‘a colluding appeasement that dignified the Nazi regime in the eyes of the world.’<sup>9</sup>

The fate of German Catholics and their Church was being made entirely by Pacelli in the Vatican.<sup>10</sup> Accordingly, Heinrich Brüning (Chancellor of Germany from 1930 to 1932) has been quoted as saying:

Behind the agreement with Hitler stood not the Pope [Pius XI], but the Vatican bureaucracy and its leader, Pacelli. He visualised an authoritarian state and an authoritarian Church directed by the Vatican bureaucracy, the two to conclude an eternal league with one another. For that reason Catholic parliamentary

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). page number unspecified

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*. p148

<sup>3</sup> Dr Heinrich Brüning was a German politician during the Weimar Republic. In 1929, he was elected chairman of the Centre Party’s faction in the Reichstag.

<sup>4</sup> Lehmann, L H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p54

<sup>5</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p72

<sup>6</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xiii

<sup>7</sup> Manhattan, Avro. *The Vatican’s Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*

<sup>8</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p219

<sup>9</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xviii

<sup>10</sup> See, for example: *Ibid*. p129

parties, like the Centre, in Germany, were inconvenient to Pacelli and his men, and were dropped without regret in various countries. The Pope did not share these ideas.<sup>1</sup>

Thus it came about that Pacelli ignored the misgivings of his German bishops, and on 4 July 1933 disbanded the Catholic Bayerische Volkspartei (BVP), the Bavarian branch of the Zentrumsparlei (Centre Party). All the Catholic organisations with any political function, including Catholic labour unions, were also dissolved in the process. Consequently, Reichstag members of both parties were incorporated into the Nazi block in the parliament.<sup>2</sup>

By Pacelli's disbanding of the CCP in exchange for the acceptance of the *Reichskonkordat*, Heinrich Brüning realised that:

[Pacelli] had already silenced and surrendered German Catholics to the power and designs of Adolf Hitler.<sup>3</sup>

In his memoirs, Brüning recorded that Eugenio Pacelli had 'never correctly understood the fundamentals of German politics nor the particular position of the Centre Party.'<sup>4</sup>

### *Pacelli's Deception*

After Hitler's accession to power, Brüning desperately argued against the concordat that would have depoliticised German Catholicism.<sup>5</sup> He wrote that Pacelli believed that:

All successes could only be attained by papal diplomacy.<sup>6</sup> The system of concordats led him and the Holy See to *despise democracy* and the parliamentary system ... Rigid governments, rigid centralisation, and rigid treaties were supposed to introduce an era of stable order, an era of peace and quiet.<sup>7</sup>

At the end of April 1933 Pacelli informed Cardinal von Faulhaber<sup>8</sup> that nothing concrete had been done with respect to a concordat. At the end of May, at a meeting of the German bishops they were abruptly told that work on the concordat was virtually complete, and that Pacelli wanted their support – and speed was of the essence. Thus, Pacelli revealed himself as 'a shamelessly amoral negotiator' by delaying his reply to Cardinal Bertram<sup>9</sup> in April, then telling Cardinal von Faulhaber an outright lie, and finally presenting the concordat as a virtual fait

<sup>1</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p150

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p61

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p218

<sup>4</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p66

<sup>5</sup> Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. pp221-23

<sup>6</sup> Thereby confirming Pacelli as being ever the politician and diplomat.

<sup>7</sup> Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. p221. Emphasis added.

<sup>8</sup> Michael von Faulhaber was Archbishop of Munich for 35 years, from 1917 to his death in 1952.

<sup>9</sup> Adolf Bertram was Archbishop of Breslau.



accomplish with a ‘time is of the essence’ argument to force its adoption.<sup>1</sup>

Pacelli later insisted that the *Reichskonkordat* was ‘a last ditch attempt to protect Germany’s Catholics from Nazi persecution.’ This is not in accord with recorded history.<sup>2</sup> In fact, Pacelli indicated to Chancellor Brüning that:

if the price of a Reich concordat was the inclusion of Hitler into his [Brüning’s] cabinet, then he should do it without delay.<sup>3</sup>

Hitler said: ‘They [the Church] will swallow anything in order to keep their *material* advantages.’<sup>4</sup> And indeed it was so. The *Reichskonkordat* was negotiated in record time, and Pacelli put his signature to it in July 1933.<sup>5</sup>

Pacelli kept Germany’s bishops and lay politicians in the dark throughout.<sup>6</sup>

### *Signing of the Reichskonkordat*



Pacelli said the *Reichskonkordat* had been entered into solely for the purposes of regulating the so call *res mixtae*, matters of equal concern to the state and the Church.<sup>8</sup> However, it was well known that ‘the Church was well informed of the Nazi’s attempts, particularly in their work with youths, to replace Jesus Christ with Adolf Hitler and to pass him off as a messiah.’<sup>9</sup>

Nevertheless, the *Reichskonkordat*<sup>10</sup> was initialled on 8 July 1933, and signed on 20 July – four months after the Nazis opened the Oranienburg Concentration Camp<sup>11</sup> which maltreated political prisoners, homosexual men, and ‘undesirables’.

The Centre Party having been disbanded, Hitler expressed the frightening opinion that the concordat would be ‘especially significant in the urgent struggle against international Jewry.’ Pacelli had effectively silenced the only potential large-

<sup>1</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p70

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xvi

<sup>3</sup> Ibid.

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p61. Emphasis added.

<sup>5</sup> Lehmann, L.H. *Out of the Labyrinth*

<sup>6</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xvi

<sup>7</sup> Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p223

<sup>8</sup> Ibid. p227

<sup>10</sup> The full text of the *Reichskonkordat* is available at <http://www.concordatwatch.eu/kb-1211.834>

<sup>11</sup> Photograph of the entrance to Oranienburg Concentration Camp. Date: 1933/1944. Attribution: Bundesarchiv, Bild 146-1982-014-35A / Unknown / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

scale opposition to Hitler's virulent anti-Semitic programme.<sup>1</sup>

The result was, in the words of Cornwell, 'the moral abyss into which Pacelli the future Pontiff had led the once great and proud German Catholic Church.'<sup>2</sup>

The signing of the *Reichskonkordat*<sup>3</sup> by Pacelli was made to avoid, in his stated opinion, the virtual elimination of the Catholic Church in Germany.

Supportingly, *L'Osservatore Romano* expressed Pacelli's contention that the *Reichskonkordat* had been a triumph of canon law, a victory for the Holy See.<sup>4</sup>



By contrast, in the words of Professor Hubert Wolf, 'The Reichskonkordat was a pact with the devil,'<sup>6</sup> because its signing 'marked the formal beginning of German Catholicism's acceptance of its obligations ... to obey the Nazi rulers.'<sup>7</sup>

The concordat was, and is, binding under international law.<sup>8</sup>

### ***The Catholic Church's Celebration of the Signing of the Reichskonkordat***

The final ratification of the *Reichskonkordat* took place on 10 September 1933 in Rome. A celebratory Mass amid great pomp and circumstance<sup>9</sup> was held there, and the bells of St Peter's rang out in joy in celebration of this formalisation of what historians have called 'shaking hands with the Devil'.

<sup>1</sup> Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. pp222-23

<sup>2</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p154

<sup>3</sup> Photograph of the signing of the *Reichskonkordat* in Rome. Date 20 July 1933. Those present: Eugenio Pacelli, Rudolf Buttman, Franz von Papen, Ludwig, Kaas, Alfredo Ottaviani, Giuseppe Pizzardo. Collection: German Federal Archive. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-R24391 / Unknown / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>4</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p155

<sup>6</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p177

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p157. As defined in *Article 16* and *Article 30* of the concordat.

<sup>8</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p223

<sup>9</sup> Reflecting Pacelli's 'love of pomp and circumstance.' Murphy, Paul I with R René Arlington. *La Popessa*. p204

Shortly afterwards, the ratification was celebrated by a service of thanksgiving held in St Hedwig's Cathedral<sup>1</sup> in Berlin. Nazi flags hung alongside Catholic banners.<sup>2</sup> The *Horst Wessel*<sup>3</sup> was sung inside the church and relayed by loudspeakers to the thousands of celebrants outside.<sup>4</sup> A more powerful symbol would be hard to imagine of the Church's endorsement of Nazism.

Hitler<sup>5</sup> was overjoyed. He authorised the following announcement:



The conclusion of the concordat seems to me to give sufficient guarantee that the Reich members of the Roman Catholic confession will, from now on, put themselves, without reservation, at the service of the new National Socialist state.<sup>6</sup>

The Fulda Bishops' Conference of 1935 continued taking pride in the fact that the *Reichskonkordat* was the first international treaty signed by Hitler which opened for him the doors of international recognition and trust. In their congratulations to the Führer the bishops reminded him of this fact:

Pope Pius XI exchanged the handshake of trust with you through the Concordat – the first foreign sovereign to do so ... Pope Pius XI spoke high praise of you ... Millions in foreign countries, Catholics and non-Catholics alike, have overcome their original mistrust *because of this expression of papal trust*, and have placed their trust in your regime.<sup>7</sup>

Before the concordat, the German Catholic Church had opposed the rise of Nazism and generally barred party members from receiving Holy Communion. The concordat effectively reversed all this and prevented the Church from any continued opposition to Hitler.<sup>8</sup>

Accordingly, the *Reichskonkordat* was one of the most immoral, corrupt,

<sup>1</sup> St Hedwig's Cathedral is a Roman Catholic cathedral on the Bebelplatz in Berlin. It is the see of the Archbishop of Berlin.

<sup>2</sup> Paul, Gregory S. 'The Great Scandal: Christianity's Role in the Rise of the Nazis'

<sup>3</sup> Horst Ludwig Wessel was a German Nazi who was the author of the lyrics to the song *Die Fahne hoch* (Raise High the flag), usually known as *Horst-Wessel-Lied* (Horst Wessel Song), which became the Nazi Party's anthem and Germany's official co-national anthem from 1933 to 1945.

<sup>4</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p74

<sup>5</sup> Portrait of Hitler on his 48th birthday. Date 20 April 1937. Collection: German Federal Archives. Attribution: Bundesarchiv, Bild 183-S33882 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>6</sup> <http://atheism.about.com/library/weekly/aa111799n.htm> (2014)

<sup>7</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p97. Emphasis added.

<sup>8</sup> *The Atlantic*. <http://www.theatlantic.com/issues/99oct/9910pope.htm> (2019)

duplicitous, and parlous agreements ever formulated between two authoritarian powers. It integrated the Catholics, their episcopate, and their clergy into the Nazi system.<sup>1</sup>

When Pacelli realised his folly, he retreated into silence throughout the War.<sup>2</sup>

### ***The Reichskonkordat was seen as a Catholic Success***

The *Reichskonkordat* was seen initially as an indescribable success for Catholicism. Even a year before, the Holy See had only been able to dream of the concessions that the concordat gave. Consequently, it was described as nothing short of a ‘masterpiece.’<sup>3</sup>

Thereafter, Hitler’s portrait was placed on all walls of Catholic churches and Sunday schools.

### ***The Imposition of Vatican Legal Authority and Bias***

Pacelli saw the concordat ‘as the successful imposition of Vatican legal authority ... over the German Church.’ Thus, it was another step in furthering his Great Design.

A measure of his religious bias is reflected in the fact that ‘Pacelli grew angry when Brüning insisted that in Germany, Protestants and Catholics should be treated equally, especially in education.’ Later, Brüning said he hoped that ‘the Vatican would fare better at the hands of Hitler ... than with himself, a devout Catholic.’<sup>4</sup>

### ***The Reichskonkordat neutralised Germany’s Catholics***

The *Reichskonkordat* imposed a moral duty on Catholics to obey the Nazi rulers.<sup>5</sup> *Article 16* of Pacelli’s compact required Catholic bishops to swear to honour the Nazi government, to make their subordinates honour it, and to shun acts that would endanger it. It read:

Before bishops take possession of their dioceses they are to take an oath of fealty either to the Reich Representative of the State concerned, or to the President of the Reich, according to the following formula:

Before God and on the Holy Gospels I swear and promise as becomes a bishop, loyalty to the German Reich and to the [regional] State of ... I swear and promise to honour the legally constituted Government and to cause the clergy of my diocese to honour it. In the performance of my spiritual office and in my solicitude for the welfare and the interests of

<sup>1</sup> See, for example: Küng, Hans. *The Catholic Church: a short history*. pp177-78

<sup>2</sup> ‘A holy fool for the Führer’; review by Peter Stanford of: Noel, Gerard. *Pius XII: The Hound of Hitler*. <http://www.independent.co.uk/arts-entertainment/books/reviews/pius-xii-the-hound-of-hitler-by-gerard-noel-887846.html> (2019)

<sup>3</sup> Scholder, Klaus. *The Churches and the Third Reich*. p405. Source: [http://www.secularhumanism.org/library/fi/paul\\_23\\_4.html](http://www.secularhumanism.org/library/fi/paul_23_4.html) (2007)

<sup>4</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). pp xvi, xvii

<sup>5</sup> *Ibid.* p157

the German Reich, *I will endeavour to avoid all detrimental acts which might endanger it.*<sup>1,2</sup>

*Article 30* stipulated that a special prayer would be said at the end of every High Mass for the welfare of the German Reich and its people.<sup>3</sup>

One of the disastrous aspects of this concordat was that it neutralised the potential of Germany's 23 million Catholics 'to protest and resist'<sup>4</sup> the machinations of Adolf Hitler. In the words of John Cornwell:

The abdication of German political Catholicism in 1933, negotiated and imposed from the Vatican by Pacelli with the agreement of Pope Pius XI, ensured that *Nazism could rise unopposed* by the most powerful Catholic community in the world.<sup>5</sup>

### ***The Reichskonkordat sanctioned the Killing of Jews***

Pacelli's concordat effectively prevented potential Catholic protest in defence of the Jews, whether they were converts to Christianity or not, as constituting 'outside' interference. The concordat's potential for sanctioning the killing of the Jews was acknowledged by Hitler in his cabinet meeting of 14 July 1933.<sup>6</sup> Gerard Noel summarised this situation: the Holy See and all German Catholics were complicit in racist and anti-Semitic legislation, and the German Church was 'led into a moral abyss' by Pacelli's act.<sup>7</sup>

### ***Pacelli had No Regrets about Signing the Reichskonkordat***

Later, Pacelli told François Charles-Roux that he had no regrets about signing the *Reichskonkordat*.<sup>8</sup> His stance was that the Catholic Church must be protected by the state in Germany, irrespective of human rights abuses or the fate of other religious groups or Churches.<sup>9</sup>

### ***The Benefits for Hitler***

Hitler stated, in wording *agreed to* by Pacelli that the *Reichskonkordat* gave:<sup>10</sup>

sufficient guarantee that the Reich members of the Catholic confession will from now on put themselves without reservation at the service of the new National Socialist state.

<sup>1</sup> <http://www.bytwerk.com/gpa/hitler2.htm> (2019)

<sup>2</sup> Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. Emphasis added.

<sup>3</sup> Vidmar, John. *The Catholic Church through the Ages: A History*: p323

<sup>4</sup> *Ibid.* p4

<sup>5</sup> *Ibid.* p7. Emphasis added.

<sup>6</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. p296

<sup>7</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p73

<sup>8</sup> *Ibid.* p74

<sup>9</sup> *Ibid.* p75

<sup>10</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. p534. Emphasis added.

Ominously, in signing the concordat, the Vatican became the first national government to acknowledge Hitler as the leader of Germany and to recognise officially the Nazi regime, on which it thereby conferred international acceptance and legitimacy.<sup>1</sup>

It is generally agreed that the *Reichskonkordat* substantially increased the prestige of Hitler and the acceptance of his regime around the world.<sup>2,3</sup> For example, on 24 July 1933, the official Nazi organ *Völkischer Beobachter*<sup>4</sup> emphasised the import of the signing of the concordat:

This fact signifies a tremendous moral strengthening of the National Socialist government of the Reich and its reputation.<sup>5</sup>



This belief was endorsed when Hitler wrote to the Nazi Party in 1933:

The fact that the Vatican is concluding a treaty with the new Germany means the acknowledgement of the National Socialist state by the Catholic Church. This treaty shows the whole world clearly and unequivocally that the assertion that National Socialism is hostile to religion is a lie.<sup>6</sup>

The concordat definitely contributed to the outbreak of World War II, and, by

<sup>1</sup> See, for example: <http://blogs.setonhill.edu/ncche/015098.php> (2008)

<sup>2</sup> Lewy, Guenter. *The Catholic Church and Nazi Germany*. p90. Source: Wikipedia 'Michael von Faulhaber' (2007)

<sup>3</sup> Vidmar, John. *The Catholic Church through the Ages: A History*. p324

<sup>4</sup> Excerpt from *Völkischer Beobachter* of 31 January 1933. Source: Yelkrokyade. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International licence.

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p63

<sup>6</sup> Quoted in: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. Source: <http://liberalslikechrist.org/Catholic/HitlersFaith.html> (2007)

Hitler's own admission, sealed the fate of not only the Jews in Europe, but also that of Europe itself.<sup>1,2</sup>

### ***The Reichskonkordat, Pacelli, and the Jews***

When the Nazis came to full power, Hitler became Europe's most popular leader<sup>3</sup> due to this recognition of his regime by the Catholic Church.

Following the signing of the concordat, Monsignor Kaas, the ancient chief of the Catholic Party, who had left Germany and gone to Rome, said:

Hitler knows well how to guide the ship. This man, bearer of high ideals, will do all that is necessary to save the nation from catastrophe ...<sup>4</sup>

Hitler declared:

The concordat gives Germany an opportunity and creates an area of trust that is particularly significant in the developing struggle against international Jewry.<sup>5</sup>

On 14 August 1933, James G McDonald, the League of Nations' High Commissioner for Refugees, visited Eugenio Pacelli and discussed the situation of the Jews in Germany. He left with the distressing impression that the Jews could expect no help from the Holy See. He wrote to his friend, Felix Warburg:

Deeply disappointed by the Cardinal ... Pacelli was non-committal but left me with definite impression that no vigorous cooperation could be expected from that direction.<sup>6</sup>

### ***The Immorality of the Church and the Reichskonkordat***

The *Reichskonkordat* was modelled on the mutually advantageous concordat of 1929 between the fascist dictator Benito Mussolini and the Holy See.

To the certain knowledge of the Church, Hitler had already promulgated his notorious decree that mandated sterilisation and castration of the disabled and mentally sick, and which violated hallowed moral and religious standards. This 'tangible proof of how little the Church cared about moral principles when it concerned its interests.'<sup>7</sup> In negotiating the concordat:

Pacelli was not concerned about the fate of parallel faiths, religious commun-

<sup>1</sup> See, for example: [http://www.bibliotecapleyades.net/sociopolitica/esp\\_sociopol\\_rothschild05.htm](http://www.bibliotecapleyades.net/sociopolitica/esp_sociopol_rothschild05.htm) (2014)

<sup>2</sup> See, also: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p7

<sup>3</sup> Paul, Gregory S. *The Great Scandal: Christianity's Role in the Rise of the Nazis*. Source: [http://www.secularhumanism.org/index.php?section=library&page=paul\\_23\\_4](http://www.secularhumanism.org/index.php?section=library&page=paul_23_4) (2007)

<sup>4</sup> Edith Moore. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. Source: <http://inpursuitofhappiness.wordpress.com/2008/04/04/vatican-always-backs-fascist-regimes/> (2010)

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xiv

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p64

<sup>7</sup> Ibid. p62. Additionally, the infamous burning of books under the Nazis had occurred on 10 May 1933.

ities, or institutions, or about human rights and social ethics.

Nothing could have been better designed to deliver the powerful institution of the Catholic Church in Germany into the hands of Hitler.<sup>1</sup>

There was also a secret *Supplement* to the concordat. It reveals that by 1933 the Holy See knew that Hitler was going to re-arm Germany in defiance of the Treaty of Versailles<sup>2</sup>, and it wanted to help him keep this secret.<sup>3</sup>

The French Catholic journal *La Croix* expressed satisfaction that ‘the German concordat of 20 July is the most important religious event since the Reformation’; *La Croix* ‘rejoices that the new German education regulations require the complete exclusion of secularism from the school.’<sup>4</sup> In 1942 Pius XII extended his blessing to *La Croix* and described it as: ‘an organ of pontifical thought’.<sup>5</sup>

Later, the *Reichskonkordat* had the dire effect, as mentioned above, of preventing the German bishops from speaking out about the Holocaust.<sup>6</sup>

In his book *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*, David Cymet concluded that the signing by Pacelli of the *Reichskonkordat*, and his subsequent behaviour, enabled the fruits of the millennial Catholic background of anti-Semitism and pro-German prejudice to reinforce each other in enticing the Holy See:

to enter into a Faustian pact with Hitler by which the Church was turned into an accomplice of the Nazi crimes against the Jewish people.

In this way, the Holy See supported a transaction ‘in which the lives of the Jews of Europe were the prize requested by Hitler.’<sup>7</sup>

Pacelli’s acceptance of Hitler’s deal with respect to the *Reichskonkordat* ‘poisoned the wells of Catholic moral and social integrity from the very outset of the Hitler regime.’ It ‘imposed a moral duty on Catholics to obey the Nazi rulers ... A great Church, which might have formed the basis of an opposition, confined itself to the sacristy.’<sup>8</sup>

At the same time that Hitler offered more funding for Catholic schools ‘he was withdrawing wide ranging educational benefit for the Jews.’ This acceptance by

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p85

<sup>2</sup> The *Treaty of Versailles* was the peace treaty signed at the end of World War I between Germany and the Allies. Its military restrictions on Germany included the following: Manufacturing, importing and exporting of weapons were prohibited. Possession of artillery, tanks, submarines and military aircraft were also prohibited.

<sup>3</sup> [http://www.concordatwatch.eu/showkb.php?org\\_id=858&kb\\_header\\_id=752&order=kb\\_rank%20ASC&kb\\_id=1211](http://www.concordatwatch.eu/showkb.php?org_id=858&kb_header_id=752&order=kb_rank%20ASC&kb_id=1211) (2007). See also: [http://www.concordatwatch.eu/showsite.php?org\\_id=858](http://www.concordatwatch.eu/showsite.php?org_id=858) (2019)

<sup>4</sup> [http://www.concordatwatch.eu/showkb.php?org\\_id=867&kb\\_header\\_id=850&kb\\_id=1527&order=kb\\_rank%20ASC](http://www.concordatwatch.eu/showkb.php?org_id=867&kb_header_id=850&kb_id=1527&order=kb_rank%20ASC) (2007)

<sup>5</sup> Ibid.

<sup>6</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p74

<sup>7</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p404

<sup>8</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p157



Pacelli ‘signaled an eloquent collusion with ... Jewish persecution.’ It was a measure of Pacelli’s hypocrisy, whereby he ‘ostensibly remained aloof from Hitler’s ideology while accepting his beneficence.’<sup>1</sup>

Just before the ratification of the concordat, the German bishops pleaded with Pacelli:

Would it be possible for the Holy See to say a heartfelt word for those Christians who have converted from Judaism?<sup>2</sup>

The Jews themselves appear not to have been mentioned.

Pacelli did make such an entreaty to the Reich on behalf of these converts. ‘This very fact of such a distinction revealed Pacelli’s diplomatic collusion with the overall anti-Semitic policy of the Reich.’<sup>3</sup>

On 4 October 1933, Cardinal Bertram brought to Pacelli a catalogue of protests against the Nazi regime. It included: restrictions on the Catholic press, the sacking of Catholic public servants, and the widespread discrimination against Jewish converts to Catholicism. There was no mention of the Jews.<sup>4</sup>

### ***The Immediate Consequences of the Concordat***

Critics allege that the concordat subverted the separation of church and state.<sup>5</sup>

Nazi officials throughout Germany felt they were not bound by the spirit of the concordat, since, through Pacelli’s impetuosity in pushing it through, it was incomplete in relation to the definition of ‘political’ associations.<sup>6</sup> Consequently, in Bavaria in particular, bans and aggression against Catholic groups, especially the Catholic press, were frequent.<sup>7</sup>

### ***The Financial Benefits to the Church***

As part of the *Reichskonkordat*, the Church received enormous subsidies, and protection of its property, wealth and ecclesiastic privileges. Religious instruction and prayer in school were reinstated – on the other hand, nothing in the concordat protected the rights of non-Catholics.

In his book, *How the Cross Courted the Swastika for Eight Years*, Joseph McCabe called attention to the fact that:

The German government has always subsidized the Churches but Hitler had more than trebled the subsidy. Between 1933, when he took office, and 1938 it rose from 150,000,000 Marks to 500,000,000 a year. What was your subsidy to the Churches, he asked of France, Britain, and America? He had never closed a

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). pp xii-xiii

<sup>2</sup> Ibid. p158

<sup>3</sup> Ibid. p159

<sup>4</sup> Ibid. pp160-61

<sup>5</sup> Paul, Gregory S. *The Great Scandal: Christianity’s Role in the Rise of the Nazis*

<sup>6</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p157

<sup>7</sup> Ibid. page number unspecified

church, and he left the Roman Church the richest landowner in south and west Germany.<sup>1</sup>

### ***The Reichskonkordat was Pacelli's Most Catastrophic Mistake***

The general overview of historical research is that in pushing the *Reichskonkordat*, Pacelli made a catastrophic miscalculation. Hitler brilliantly utilised it to persuade a potentially deadly enemy, the Catholic Church, to render itself impotent – because the concordat imposed a moral duty on 23 million German Catholics to obey the Nazi rulers. Additionally, Pacelli legitimised the Nazi party in the eyes of the world. After the ratification of the concordat, Catholics flocked to the Nazi Party, and thence, ultimately, they comprised a quarter of the membership of the SS.<sup>2</sup>

In his rash impulsiveness Pacelli failed to heed the old Curial adage: 'Historia concordatorum, historia dolorum Ecclesiae' ('The history of concordats is one of sadness of the Church').<sup>3,4</sup>

Pacelli's constricted overriding ideology of centralised papal power 'proved disastrous' for the Jews, for Europe, and for the world.<sup>5</sup>

The consequent World War resulted in an estimated 50 million to 85 million fatalities – it was the deadliest conflict in human history. It was a reflection of the damage caused by the extreme ambition of two key characters.

### ***Assessments of the Reichskonkordat***<sup>6</sup>

Anthony Rhodes considers Hitler's desire for a concordat with the Vatican as being driven principally by the prestige and respectability it brought to his regime abroad whilst at the same time eliminating the opposition of the Catholic Centre Party. Many of the Centre Party deputies were priests who had not been afraid to raise their voices in the past and would almost certainly have voted against Hitler's assumption of dictatorial powers. The voluntary dissolution of the Centre Party removed that obstacle and Hitler now had absolute power and brought respectability to the state: 'within six months of its birth, the Third Reich had been given full approval by the highest spiritual power on earth'.

Ian Kershaw regards the role of the Centre Party in Hitler's removal of almost all constitutional restraints as 'particularly ignominious.'

John Cornwell views Cardinal Pacelli as being an example of a 'fellow traveller' of the Nazis who, through the concordat, was willing to accept the generosity of Hitler in the educational sphere (more schools, teachers and student positions), so

<sup>1</sup> McCabe, Joseph. *How the Cross Courted the Swastika for Eight Years*. Ch V. Source: [http://www.infidels.org/library/historical/joseph\\_mccabe/big\\_blue\\_books/book\\_03.html#4](http://www.infidels.org/library/historical/joseph_mccabe/big_blue_books/book_03.html#4) (2007)

<sup>2</sup> Paul, Gregory S. *The Great Scandal: Christianity's Role in the Rise of the Nazis*

<sup>3</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p76

<sup>4</sup> Setton, Kenneth M. *The Papacy and the Levant, 1204-1571*. Vol 1: 'The Thirteenth and Fourteenth Centuries'. p41

<sup>5</sup> See, for example: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p8

<sup>6</sup> Adapted from Wikipedia 'Reichskonkordat' (2019)

long as the Church withdrew from the social and political sphere – at the same time that Jews were being dismissed from universities and Jewish student numbers were being reduced. He argues that the Centre Party vote was decisive in the adoption of dictatorial powers by Hitler and that the party's subsequent dissolution was at Pacelli's prompting.

Michael Phayer is of the opinion that the concordat conditioned German bishops to avoid speaking out against anything that was not strictly related to church matters, leading to a muted response to the attacks on Mosaic Jews.

Carlo Falconi describes the concordat as 'The Devil's Pact with Hitler'.

Daniel Goldhagen recalls how Hitler had said 'To attain our aim we should stop at nothing even if we must join forces with the devil ...,' referring to his agreeing to the concordat with the Church.

Albert Einstein said 'Since when can one make a pact with Christ and Satan at the same time?'

John Cornwell refers to 'the moral abyss into which Pacelli the future Pontiff had led the once great and proud German Catholic Church.' And that by his actions, Pacelli was 'an ideal church leader for Hitler's purposes.'

### *Post War*

After the War, Pius XII pursued his dream of a powerful Germany legally linked to the Holy See through the *Reichskonkordat*. 'Contractual and minute diplomatic matters, not anti-Semitism or other Holocaust-related issues (such as restitution), absorbed the pope.'<sup>1</sup>

### *The Present*

History reveals that the pursuit of wealth and power has been, and remains the prime motivator of the actions of the Holy See and its Church.

Consequently, the Church never made any attempt to rescind the concordat and its loyalty clause during or after the Nazi regime.<sup>2</sup>

The Church's political manipulations continue. Not only did the *Reichskonkordat* survive Hitler's defeat without so much as a scratch, its scope was extended by Catholic Chancellor Konrad Adenauer's Subsidiarity Legislation. This gave Church organisations preference over public bodies in the running of hospitals and nursery schools. Accordingly:

non-denominational job seekers are turned away under the pretence of "Tendenzschutz" (a law that allows certain organisations to pursue a particular political bias and demand the same of their employees). This is tantamount to a professional ban for non-denominational doctors, nurses and kindergarten workers as soon as church organisations run the majority of hospitals and nursery

<sup>1</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p219

<sup>2</sup> Paul, Gregory S. *The Great Scandal: Christianity's Role in the Rise of the Nazis*

schools. Under the same pretence, Christian employees can be sacked if their marriage should end in divorce.<sup>1</sup>

Criticism of the Roman Catholic Church is forbidden in Germany. For example, Birgit Römermann was prosecuted in 1984 for the statement:

Looking back at the history of the church you find you are a member of one of the world's greatest criminal organizations. Witch-hunts, six million women burnt, genocide, religious wars, crusades, oppression and conning the people throughout every century, the persecution of the Jews, the blessing of weapons, the condemnation of desire and so forth, and so forth, to give just a few examples.<sup>2</sup>

It is noteworthy that, thanks to the efforts of the Catholic Church, the *Reichskonkordat* signed between the Holy See and Hitler's Nazi Germany is the *only* diplomatic treaty negotiated with the Nazi regime that is still in force anywhere in the world.<sup>3,4</sup>

Eugenio Pacelli's tortuous politics live on.

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*Pius XII viewed Jews and Judaism through the partition of the crucifixion, which cast Hebrew Scripture, institutions, and rituals into oblivion. They did not appear to him as living entities, let alone as the particular target that they were for the Nazis. Nor did they belong to the world of suffering ... Gershon Greenberg<sup>5</sup>*

<sup>1</sup> Peter Gorenflos. [http://www.jewishmag.com/133mag/vatican\\_nazi/vatican\\_nazi.htm](http://www.jewishmag.com/133mag/vatican_nazi/vatican_nazi.htm) (2019)

<sup>2</sup> See, for example: *Der Spiegel*, 43/1984. [www.spiegel.de/spiegel/print/d-13512627.html](http://www.spiegel.de/spiegel/print/d-13512627.html) (2014)

<sup>3</sup> *Wikipedia* 'Reichskonkordat' (2019)

<sup>4</sup> Paul, Gregory S. *The Great Scandal: Christianity's Role in the Rise of the Nazis*

<sup>5</sup> Rittner, Carol, John K Roth. *Pope Pius XII and the Holocaust*. p276

## 5 – Pius’ Affinity with the Fascist Dictators

Eugenio Pacelli became Pope Pius XII<sup>1</sup> on 2 March 1939.

Pius’ dealings with the dictators of the twentieth century constituted ‘a separation of authority from Christian love. The consequences of that rupture were collusions with tyranny’.<sup>2</sup> He never publicly stated the word ‘Jew’. He never overtly denounced Hitler’s and the Nazi’s actions during World War II. He did not condemn Italy’s military aggression during that war,<sup>3</sup> nor Franco’s Civil War in Spain, neither did he criticise the genocidal campaign of Catholic Slovakia, nor that of Catholic Croatia.



### Pius XII and Adolf Hitler

The actions and inactions of Eugenio Pacelli/Pius XII pertaining to Adolf Hitler are well documented throughout this book.

### Pius XII and General Franco

Francisco Paulino Hermenegildo Teódulo Franco Bahamonde (commonly known as ‘Francisco Franco’)<sup>4</sup> (1892-1975) was a Catholic soldier who came from a military family. By 1917 he had reached the rank of major, and played a prominent role in breaking a strike in the Asturian coal fields.



In 1920 he was appointed second in command of the Tercio de Extranjeros (Spanish Foreign Legion). The Tercio quickly acquired a reputation for brutality. The commander and Franco encouraged the killing and mutilation of prisoners. A participant who served under Franco in Morocco later wrote: ‘When it attacked, the Tercio knew no limits to its vengeance. When it left a village, nothing remained but fires and the corpses of men, women and children.’<sup>5</sup> In 1923 Franco was appointed

<sup>1</sup> Image of the coronation of Pius XII, scanned from own colour print from 1939 by Joachim Specht. This file is in the public domain.

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p xxix

<sup>3</sup> [http://www.bibletoday.com/archive/popeapology\\_text.htm](http://www.bibletoday.com/archive/popeapology_text.htm) (2004)

<sup>4</sup> Portrait of Francisco Franco. Date: 1964: Author: unknown. Source: Biblioteca Virtual de Defensa: RETRATO DEL GRAL. FRANCISCO FRANCO BAHAMONDE (MUE-120973). This file is made available under the Creative Commons CC0 1.0 Universal Public Domain dedication.

<sup>5</sup> [www.spartacus.schoolnet.co.uk/2WWfranco.htm](http://www.spartacus.schoolnet.co.uk/2WWfranco.htm) (2011)

commander of the Tercio. By 1926, he was Europe's youngest general.

At that time the Catholic Church in Spain was conservative, controlling, exploitative, extremely wealthy, self-serving, and right wing.

The Spanish Civil War (*Guerra Civil Española*) was a major conflict fought between left- and right-wing factions from 17 July 1936 to 1 April 1939.

Franco was the general and leader of the right-wing Nationalist forces that overthrew the democratic Spanish Republic. Thence, until his death, he was the head of the government of Spain. He was known by the name 'El caudillo' ('The leader').

Franco's Nationalist government was basically a military dictatorship.

On the whole, Franco was supported by the Catholic Church.

Tens of thousands of executions were implemented by the Nationalist regime during the first years after the War.

The foundation of Franco's New Spain was built on the religious, moral, social, economic, and political principles espoused by the Church. Authority, absolute and uncontrolled, 'was invested in one man, who became the cornerstone of a State built as an exact model of the Catholic Church.'<sup>1</sup> That man, Franco, was a ruler who was responsible to no one; 'in all spheres of activity of the nation his powers were unlimited; his orders had to be obeyed and not discussed; and under him were miniature dictators at the head of the various ministries, who, in turn, had to be blindly obeyed.'

One party, Franco's, was right – all others were wrong, and were destroyed. Trade unions were suppressed; freedom of speech, of the Press, and of political opinion was withdrawn; newspapers, films, broadcasts, and books were censored, purged, or suppressed if they did not conform to the political dictates of the system.<sup>2</sup>

On the other hand, everybody had to read books, see films, and hear broadcasts proclaiming the greatness of Franco's New Spain, of his ideas, and of his system. This was demanded not only in Spain, but also in all Spanish-speaking nations of South and Central America, which had to imitate the mother country. A powerful Ministry of Propaganda<sup>3</sup> controlled all the cultural and literary life of the nation.

All enemies of Franco's Spain were arrested and imprisoned, and mass executions took place. It was estimated that three years after the end of the Civil War, Spain's jails contained over 1.5 million political prisoners, 'thousands upon thousands of whom were made to face the firing squads.' Anyone suspected of socialism,

<sup>1</sup> This autocracy was, therefore, a smaller replica of Pius XII's 'Great Design'

<sup>2</sup> In this regard, Franco's totalitarian system was almost identical with that of Pius IX (1846-78). He ruled over the Papal States as absolute monarch. His was a police state with spies, inquisitors, and secret police. It was ruled by a corrupt, lascivious, clerical oligarchy. There was freedom of neither thought nor expression. Elections were prohibited. Books and papers were censored. Justice was unjust. Executions for minor offences were common-place.

<sup>3</sup> Pope Gregory XV instituted the 'Sacra Congregatio de Propaganda fide' (Congregation for the Propagation of the Faith), from which the word 'propaganda' was derived.

communism, or of democratic ideas, was watched by a secret police which penetrated all walks of life.<sup>1</sup>

Roman Catholicism was proclaimed the religion of the State, and was the only religion allowed. Protestants and those of other denominations were persecuted, and their ministers were arrested and even executed. A Catholic corporate system was enforced, based on Pius XI's encyclical *Quadragesimo Anno* ('On Reconstruction of the Social Order');<sup>2</sup> Catholic religious education was made compulsory; textbooks were supervised by the Church, and teachers who did not attend Mass were dismissed; the enormous wealth of the Church was returned, and privileges and grants to the clergy and bishops were restored.<sup>3</sup>

During the following months, Spanish defenders of the Church went on pilgrimages to the Vatican as an act of gratitude for what the Pope had done for them. In June 1939, 3000 of Franco's soldiers, having come to Italy to celebrate the victory with Italian Fascists, were received by Pius XII, who, after telling them that they had fought 'for the triumph of Christian ideals' and that they had 'brought him immense consolation as defenders of the Faith,' imparted to them his paternal blessing.<sup>4</sup>

In examining this connection between faith and fascism, Herman Finer, a political scientist who taught for many years at the University of Chicago, concluded that 'The word "Faith" proclaims all that is good and all that is evil in the Fascist system ... It has a Catholic ancestry; from one superstition to another is not a long step.'<sup>5</sup>



During the following years, prominent Spanish fascists visited the Holy See on political and international missions, most prominent of whom was Franco's brother-in-law, Ramón Serrano Súñer,<sup>6</sup> a great friend of both Mussolini and Hitler. On 20 June 1942, Súñer was decorated by Pius XII himself with the Grand Cross of the Order of Pius IX, together with a blessing for Spain and General Franco, 'benemerito de la causa de Dios y de la Iglesia' ('worthy of the cause of God and the Church').

In a speech in Sevilla, Franco declared to a large meeting of Army officers:

For twenty years Germany has been the defender of European civilisation ... If

<sup>1</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

<sup>2</sup> 'Other Encyclicals of Our Predecessor had in a way prepared the path for that outstanding document and proof of pastoral care: namely, ... against false teachings on human liberty ...'

<sup>3</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

<sup>4</sup> Ibid. page number unspecified

<sup>5</sup> Finer, Herman. *Mussolini's Italy*. unnumbered pages 'From Mussolini's Italy to Italy's Italy'

<sup>6</sup> Portrait of Súñer in Nazi Germany in 1940. Source: cropped from file: Bundesarchiv Bild 121-1010, Berlin-Lichterfelde, Suner, Himmler.jpg. Attribution: Bundesarchiv, Bild 121-1010 / CC-BY-SA. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

the road to Berlin were opened, then not merely would one division of Spaniards participate in the struggle, but one million Spaniards would be offered to help.

To support this statement Franco initiated a campaign for the recruitment of a military division to fight the Russians on the side of the Nazis. However, as volunteers were scarce, they were recruited through Army orders 'under which whole batches of serving troops were transferred to the Division (the Blue Division) without the men concerned having any effective choice in the matter.' The combined result was an army unit of about 17,000 and an air detachment of two or three flights, 'all these men being encouraged and fired with enthusiasm by priests and bishops, who bestowed blessings and sacred medals on the heroic Catholic crusaders against the Reds.'<sup>1</sup> Thereby, Franco was supporting Pius XII's approval of Western armies invading Russia.

### ***Pius' Support of Acción Popular and Acción Católica***

The Church organised itself to fight its opponents through a political party founded in 1931 known as Acción Popular (Popular Action); it being the political branch of Acción Católica. The main tenet of Acción Católica was close union with the Holy See. Pius XII, in September 1940, recorded:

The Hierarchy has the right to command and issue instructions and directions. Catholic Action places all its powers and all its energies at the disposal of the Hierarchy. Besides, complete obedience to the directives of the ecclesiastical authority ... it aims to ... *Catholicise or re-Catholicise the world ...*<sup>2</sup>

### ***The Role of the Catholic Church in the Spanish Civil War***

The Church's political role in the Spanish Civil War was considerable.<sup>3</sup> Both the Catholic hierarchy and the Holy See came out brazenly on the side of Franco – the Spanish bishops inciting Catholic Spaniards to fight 'the Reds'.

Pius XI appealed to the whole Catholic world to help Catholic Spain:

as soon as it became clear that Franco could not immediately win, [Pius] launched a furious anti-Bolshevik campaign, thus enormously strengthening Hitler's political plans within and outside Germany, Hitler's policy revolving round the Bolshevik bogey.

Pius XI initiated this international campaign against the Spanish Republic on 14 December 1936, when he called upon the civilised world to rise against Bolshevism, which had 'now started the fire of hatred and persecutions in Spain,' and which, unless prompt measures were taken to fight it, would spread against 'all divine and

<sup>1</sup> Finer, Herman. *Mussolini's Italy*. unnumbered pages 'From Mussolini's Italy to Italy's Italy'

<sup>2</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 5. Emphasis added.

<sup>3</sup> Beevor, Antony. *The Battle for Spain: The Spanish Civil War 1936–1939*. pp82–83



human institutions.’<sup>1</sup>

Thus commenced an anti-Bolshevik, anti-Spanish-Republican campaign throughout the Catholic world:

which for its slogans used the same words and phrases as the Fascist and Nazi propaganda machines blared forth until a few months before the outbreak of the Second World War.<sup>2</sup>

In Germany, under the direct orders of the Cardinal Secretary of State Eugenio Pacelli, the German bishops published a pastoral letter dated 30 August 1936. ‘They repeated what the Pope had said in his speech, and gave a frightening picture of what would happen to Europe if the Bolsheviks were allowed to conquer Spain, adding: “It is therefore clear what the duty of our people and of our fatherland should be.” The pastoral ended by expressing the hope that:

the Chancellor [Hitler] could succeed with the help of God to solve this terrible issue with firmness and with the most faithful co-operation of all citizens.’<sup>3</sup>

### *German Support for Franco*

German involvement in Spain began days after fighting broke out in July 1936. Adolf Hitler sent in powerful air and armoured units. He also encouraged Mussolini to send in large Italian units.

German operations slowly expanded to include strike targeting, most notably the bombing of the Basque town of Guernica on 26 April 1937, causing widespread destruction and civilian deaths. This is considered to be one of the first raids in the history of modern military aviation on a defenceless civilian population.

German involvement also included U-boat operations and contributions from the Kriegsmarine. The Condor Legion spearheaded many Nationalist victories, particularly in aerial combat.

In total, Germany provided the Nationalists with 600 planes and 200 tanks.

One of the great benefits to Adolf Hitler of the Church’s support of the Spanish Civil War was the military knowledge gained from these involvements, which he later used against the rest of Europe. This was one aspect of Roman Catholicism’s generous aid to Hitler.

### *Italian Support for Franco*

Benito Mussolini’s Catholic Italy also joined the War. The Royal Italian Navy played a substantial role in the Mediterranean blockade; and Italy also supplied machine guns, artillery, aircraft, tankettes, the Legionary Air Force, and the Corps of Volunteer Troops.

Italian warships took part in breaking the Republican navy’s blockade of

<sup>1</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

Nationalist-held Spanish Morocco, and participated in the naval bombardment of Republican-held Malaga, Valencia, and Barcelona.

In all, Italy provided the Nationalists with 660 planes, 150 tanks, 800 artillery pieces, 10,000 machine guns, and 240,000 rifles.

### ***Portuguese Support for Franco***

Catholic António de Oliveira Salazar's 'Estado Novo' regime played an important role in supplying Franco's forces with ammunition and logistic help. It also supplied a volunteer force of up to 20,000 'Viriatos'.

### ***Pius XII's Joyous Exultation at Franco's Victory***

When the democratic Spanish Republic was finally crushed in early April 1939; when ruthless General Franco and his Nationalist fascist and clerical associates had won the Spanish Civil War (with a death toll of around 200,000 to 250,000), the newly elected pope, Pius XII, paid open tribute to the devoted Spanish ecclesiastics 'who efficiently collaborated in the victorious crusade and spiritualised the glory of the Nationalist arms.' He sent a telegram to Franco praising Spain's 'Catholic victory'. Also, in a radio address 'Con Inmenso Gozo' ('With Immense Joy'), on 16 April, Pius congratulated the right-wing Spanish rebels on their victory:

With great joy we address you, dearest sons of Catholic Spain, to express our paternal congratulations for the gift of peace and victory, with which God has chosen to crown the Christian heroism of your faith and charity, proved in so much and so generous suffering ... the healthy Spanish people, with the characteristics of its most noble spirit, with generosity and frankness, rose decided to defend the ideals of faith and Christian civilization, deeply rooted in the rich soil of Spain. As a pledge of the bountiful grace which you will receive from the Immaculate Virgin and the apostle James, patron of Spain, and which you will merit from the great Spanish saints, we give to you, our dear sons of Catholic Spain, to the Head of the State and his illustrious Government, to the zealous Episcopate and its self-denying clergy, to the heroic combatants and to all the faithful, our apostolic benediction.<sup>1,2</sup>

In return, Franco paid tribute to the Catholic Church in Spain, which 'collaborated in the victorious crusade and spiritualised the glory of Nationalist arms.'<sup>3</sup>

The first foreign flag to be unfurled at Franco's headquarters at Burgos was the Papal flag, and Franco's banner was raised over Pius XII's Vatican.<sup>4</sup>

Iniquitous Franco ruled Spain for the next 36 years, until his death in 1975.

<sup>1</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

<sup>2</sup> <http://www.oocities.org/visplace/vatican8.htm> (2014)

<sup>3</sup> Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*

<sup>4</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

An estimated 400,000 to 500,00 people died during, and tens of thousands more after the Spanish Civil War, the Nationalist victors of which were so joyfully blessed by Pius XII, the 'Pope of Peace' and the man and in whose honour has been named a tram station in Barcelona:<sup>1</sup>



### **Pius XI, Eugenio Pacelli, and Benito Mussolini**

#### ***Mussolini's Italo-Ethiopian War***

Benito Amilcare Andrea Mussolini was an Italian Catholic politician and leader of the National Fascist Party. He ruled the country as Prime Minister from 1922 until 1943. In 1925 he abandoned democracy and set up a dictatorship. As 'Il Duce', he was one of the key figures in the creation of the fascist environment later adopted by the Nazis.

In the 1920s he enacted a law stating that all courtrooms and schools in Italy must display the Christian Cross. The Catholic faith was pre-eminent.

In 1929 Mussolini signed a concordat with the Holy See whereby the Catholic Church officially endorsed the fascist regime.

Both Italy and Germany became allies during World War II, and their leaders regularly met Pius XII.

The Second Italo-Ethiopian War (Second Italo-Abyssinian War) was a colonial war of 1935-1936. It was fought between the armed forces of the Kingdom of Italy, under Benito Mussolini, and the armed forces of the Ethiopian Empire (also known as Abyssinia). The war resulted in the military occupation of Ethiopia and its annexation into the newly created colony of Italian East Africa.

According to Italian estimates, on the eve of hostilities the Ethiopians had an

<sup>1</sup> Photograph: Description: photo captured by my camera on Pius XII Station (tram Barcelona). Date: 13 February 2012. Source: own work. Author: Josep Maria 15. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

army of 350,000-760,000 men. But only about one-quarter of this army had any kind of military training and the men were poorly equipped.<sup>1</sup> This contrasted with the superior numbers and equipment of the Italians.

Mussolini's initial army involved 110,000 troops and assorted Fascist militia. They had 2300 machine guns, 230 cannon, and 156 tanks. In readiness, were 126 planes in Eritrea.<sup>2</sup>

In addition to conventional weaponry the Italian troops also made substantial use of mustard gas, in both artillery and aerial bombardments. In total, the Italians deployed between 300 and 500 tonnes of this gas during the war, despite having signed the 1925 Geneva Protocol. They dropped a vast arsenal of grenades and bombs loaded with the gas from aeroplanes. This substance was also sprayed directly from above like an 'insecticide' onto enemy combatants and villages. Furthermore, the Italians carried out gas attacks on Red Cross camps and ambulances.<sup>2</sup>

Mussolini and his generals sought to cloak the operations of chemical warfare in the utmost secrecy, but the use of gas was revealed through the denunciations by the International Red Cross and many foreign observers.

The orders imparted by Mussolini after the war, with respect to the Abyssinian population, were very clear:

Rome, 5 June 1936. To His Excellency Graziani. All rebels taken prisoner must be killed. *Mussolini*

Rome, 8 July 1936. To His Excellency Graziani. I have authorised once again Your Excellency to begin and systematically conduct a politics of terror and extermination of the rebels and the complicit population. Without the *lex talionis* [law of retaliation] one cannot cure the infection in time. Await confirmation. *Mussolini*<sup>3</sup>

The major work of repression was carried out by Italians, who also: instituted forced labour camps, installed public gallows, killed hostages, and mutilated the corpses of their enemies.

General Rodolfo Graziani<sup>4</sup> ordered the elimination of captured guerrillas by throwing them out of aeroplanes in mid-flight. Many Italian troops had themselves photographed next to cadavers hanging from gallows or hanging around chests full of detached heads.<sup>5</sup> Graziani was known as 'the Butcher of Ethiopia'.

While the Italian people were rejoicing in Rome at the early victory, Abyssinian Emperor Haile Selassie sailed in a British cruiser to Jerusalem. He then sent a

<sup>1</sup> Wikipedia 'Second Italo-Ethiopian War' (2019)

<sup>2</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. p220

<sup>3</sup> Ibid.

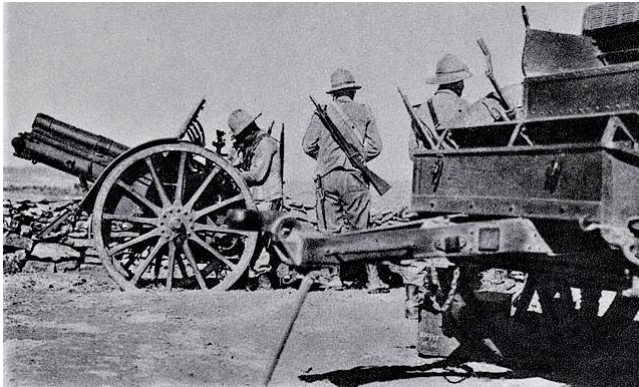
<sup>4</sup> Wikipedia 'Rodolfo Graziani' (2019)

<sup>5</sup> Wikipedia 'Rodolfo Graziani' (2014)

telegram to the League of Nations:

We have decided to bring to an end the most unequal, most unjust, most barbarous war of our age, and have chosen the road to exile in order that our people will not be exterminated and in order to consecrate ourselves wholly and in peace to the preservation of our empire's independence ... we now demand that the League of Nations should continue its efforts to secure respect for the covenant, and that it should decide not to recognize territorial extensions, or the exercise of an assumed sovereignty, resulting from the illegal recourse to armed force and to numerous other violations of international agreements.<sup>1</sup>

On 10 June 1940, Mussolini entered World War II and joined Hitler as his Axis ally.<sup>2</sup> As a result, the colony of Italian East Africa proved to be short-lived. By the end of 1941, during the East African Campaign, Ethiopia was liberated from Italian control by a combination of British, Commonwealth, Free French, Free Belgian, and Ethiopian forces.



After the end of World War II, the 'Treaty of Peace with Italy' was signed between the Italian Republic and the victorious powers on 10 February 1947. At the time of this treaty, Ethiopia presented Italy with a bill of its own for damages inflicted during the course of Mussolini's war. Claimed losses included 2000 churches and 525,000 houses. Additionally, human losses were claimed to be around 630,000<sup>3</sup>

### *The Role of the Church*

*L'Osservatore Romano* of 22 August 1935 (two months before the invasion of Abyssinia) quoted the fact that from the Eucharistic Congress a telegram was sent to

<sup>1</sup> *Wikipedia* 'Rodolfo Graziani' (2014)

<sup>2</sup> Photograph of Italian Army Corps artillery in position in the Tembien, 1936. Source: Collezione cartoline Albertomos. Photographer: Foto luce – ediz. d'arte v.e. Boeri – v. f. Corridoni, 7 Roma. This file is in the public domain.

<sup>3</sup> *Wikipedia* 'Rodolfo Graziani' (2014)

Mussolini in the name of 19 archbishops and 57 bishops saying:

Catholic Italy thanks Jesus Christ for the renewed greatness of the Fatherland made stronger by Mussolini's policy.<sup>1</sup>

The Italian Church hierarchy and clergy, 'rapturously applauded the rape of Abyssinia, on religious as well as patriotic grounds.'<sup>2</sup> 'The Italian episcopate enthusiastically supported Mussolini and the Abyssinian Campaign at a time when, according to the concordat of 1929, bishops were strictly forbidden to take part in any political activity.'<sup>3</sup>

At the time of 'the ever increasing fascistization of the clergy,' Ildefonso Cardinal Schuster gave a rousing homily on behalf of the war, which attracted international attention. He viewed Mussolini and his fascist regime as crucial allies of the Church. It was commented that Schuster 'lacked only a black shirt.'<sup>4</sup>

The League of Nations imposed sanctions on Italy. In response to considerable pressure from the Church, 200,000 Italian Americans marched in protest at the sanctions'.<sup>5</sup>

The Bishop of Amalfi claimed 'the League of Nations is acting under the influence of occult forces' – 'Freemasonry, Bolshevism, Anglicanism.'<sup>6</sup> Priests and bishops warned the faithful that countries opposing the invasion of Ethiopia did so because of hatred of both fascist Italy and the Catholic Church.<sup>7</sup>

The Italian prelates, the nearest to Rome and the most rigorously controlled by the Holy See, 'consecrated the crime of their dictator and their Papal Secretary of State [Eugenio Pacelli] with an entirely nauseous mixture of greed for the country and greed for the Church.'

Joseph McCabe recalled:

I saw two of the picture postcards that then circulated in Italy. One bore a map of Abyssinia showing treasures of corn, gold, oil, etc., in different regions. The other was a tank taking a statue of the Virgin to the Abyssinians.<sup>8</sup>

### ***The Role of Pius XI***

Vatican diplomacy worked hand in hand with both Mussolini and Hitler, and

<sup>1</sup> McCabe, Joseph. *The Vatican Buries International Law: How Mussolini Buries International Law*

<sup>2</sup> McCabe, Joseph. *Fascist Romanism defies Civilization. How the Pope Keeps to the Plot While the World Curses it*

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p88

<sup>4</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. p222

<sup>5</sup> Ibid. pp223-24

<sup>6</sup> Ibid. p225

<sup>7</sup> Ibid. pp229-30

<sup>8</sup> The militant Virgin – not the first time she has been used by the Catholic Church for such purposes. McCabe, Joseph. *The Vatican Buries International Law: How Mussolini Buries International Law*

came to an agreement 'by which, in exchange for Germany's help to the Catholic rebels, the Holy See would start an all-out campaign against Bolshevism throughout the Catholic world.'<sup>1</sup>

Pius XI, in an address to the College of Cardinals on 13 February 1929, styled Mussolini as 'the man sent to us by Providence.'<sup>2</sup>

Around this time, 'the Holy See became a financial partner of Fascist Italy,'<sup>3</sup> and 'Inside the Curia Fascist sympathizers worked alongside priests of a broader worldview.'<sup>4</sup>

The Roman Catholic William Teeling, in his book *The Pope in Politics: The Life and Work of Pope Pius XI*, wrote that Pius 'wanted to see the spread of Catholicism in Abyssinia, and he felt that would only be possible with the support of Italy.'<sup>5</sup> Teeling explained how Pius:

raised no finger to stop Italian bishops up and down the country from going on Fascist platforms and doing everything possible to support Italian arms.

Practically without exception the whole world condemned Mussolini, except for the Pope.<sup>6</sup>

Pius XI, although praying for peace, piously wished at the same time, that:

the hopes, the rights, and the needs of the Italian people should be satisfied, recognised, and guaranteed with justice and peace.<sup>7</sup>

Therefore, Pius XI called Italy's savage attack on Ethiopia (Abyssinia) 'a crusade for God and civilization.'<sup>8</sup> The editor of the British *Catholic Times* (17 July 1936) challenged by the Protestant Bishop of Durham, replied:

I will grant you that throughout these months of crisis the Holy Father has said no word in favour of the League of Nations, nor in favour of that united stand against Italy which was so much desired in this country.<sup>9</sup>

In political negotiations at this time the Holy See was promised a very rich prize in the religious control of Palestine. An impartial British newspaper, the *Manchester*

<sup>1</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 8

<sup>2</sup> Lehmann, L H. *Out of the Labyrinth*. p71

<sup>3</sup> Berry, Jason. *Render unto Rome: The Secret Life of Money in the Catholic Church*. p65

<sup>4</sup> Ibid. p67

<sup>5</sup> Mikre-Sellase G Ammanuel. *The Fascist Invasion of Ethiopia and the Pope*. Ethiopia Winnet. <https://www.ethiopiawin.net/> (2019)

<sup>6</sup> Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. 'The Duce goes to war'

<sup>7</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 9

<sup>8</sup> McCabe, Joseph. *The Totalitarian Church of Rome: Its Fuehrer, Its Gauleiter, Its Gestapo, and Its Money-Box*

<sup>9</sup> *New Times and Ethiopia News* (3 October 1936). Source: Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. 'The Duce goes to war'.

*Guardian*, published the details of a compact with the Vatican. Italy was to have the secular rule of Palestine, and the Vatican a religious monopoly – the entire Jewish population being transferred to a reconquered Abyssinia.<sup>1</sup>

Herman Finer, in his classic study, *Mussolini's Italy*, confirmed that the Abyssinian War was 'a callous exercise in the conquest of a land belonging to another people.' 'The Church favored this venture.'<sup>2</sup>

In May 1936, when Italy's fascist troops occupied Addis Ababa and Benito Mussolini announced victory, church bells rang everywhere and the churches were illuminated and decorated. Pius XI celebrated the victory by making a speech (12 May 1936) in which he stated that he was partaking in:

the triumphant joy of an entire, great and good people over a peace which, it is hoped and intended, will be an effective contribution and prelude to the true peace in Europe and the world.<sup>3,4,5</sup>

### ***The Role of Eugenio Pacelli***

Eugenio Pacelli had a long history of supporting wars. He believed that Mussolini's claim to parts of the Ethiopian Empire was reasonable because they were areas where 'slavery and disorder' reigned, and Ethiopia's ruler Haile Selassie had little influence. 'Cardinal Pacelli remained Mussolini's most powerful ally in the Vatican.'<sup>6</sup> Accordingly, following Pacelli's suggestion, Pius XI advised Mussolini to strengthen his pro-war propaganda in the US.<sup>7</sup>

'The Abyssinian War gave the first mortal blow to the League of Nations and accelerated the process of a great venture which Fascism – Italian, German, and of other nations – in close alliance with the Vatican, initiated a quest for Continental and World dominion.'<sup>8</sup>

### ***The Italian Invasion of Albania***

The Italian invasion of Albania (April 1939) was a brief military campaign by the Kingdom of Italy against the Kingdom of Albania. The conflict was a result of the expansionist policies of Benito Mussolini. Ultimately the invasion force grew to 100,000 men supported by 600 planes. On the other side, the regular Albanian army

<sup>1</sup> McCabe, Joseph. *Fascist Romanism defies Civilization. How the Pope Keeps to the Plot While the World Curses it*

<sup>2</sup> Finer, Herman. *Mussolini's Italy*. unnumbered pages 'From Mussolini's Italy to Italy's Italy'

<sup>3</sup> Ibid.

<sup>4</sup> *New Times and Ethiopia News* (31 October 1936). Source: Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. 'The Duce goes to war'

<sup>5</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 9

<sup>6</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. pp220, 352

<sup>7</sup> Ibid. p233

<sup>8</sup> Manhattan, Avro. *The Vatican in World Politics*. Ch 9



had 15,000 poorly equipped troops. Albania was rapidly overrun, and the country was made part of Greater Italy and the Italian Empire, as a separate kingdom in personal union with the Italian crown.

The number of casualties in these battles is disputed.



Albania served as the base for the Italian invasion of Greece in October 1940.<sup>1</sup>

The newly-elected pope, Pius XII, was under intense international pressure to denounce the invasion.<sup>2</sup> He said nothing.<sup>3</sup> It was said that the peace 'that Pius XII is invoking for humanity ... is not the peace of Roosevelt, but rather that of the Duce.'<sup>4</sup>

The Holy See refused to criticise Mussolini's militancy in Albania.

### *Italy's War against Greece*

The Greco-Italian War was a conflict between Italy and Greece which lasted from 28 October 1940 to 23 April 1941. It marked the beginning of the Balkans Campaign of World War II.

Italy began attacking Greece from Albanian territory. The initial Italian goal was the establishment of a Greek puppet state under Italian influence. Later, the Germans joined the attacking forces, and, with the fall of Crete in May 1941, all of

<sup>1</sup> Wikipedia 'Italian invasion of Albania' (2019)

<sup>2</sup> Photograph of Italian soldiers and tanks marching in Durrës, Albania, April 1939. Photographer: unknown. Source: <http://www.gazeta-shqip.com/lajme/2014/11/29/prill-qershor-1939-pushtimi-shqiperise-dhe-sherbimi-jashtem-shqiptar/>. This file is in the public domain.

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p223

<sup>4</sup> Kertzer, David. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. p385

Greece was under the complete control of the Axis. For the next three years it endured a harsh joint occupation by Germany, Italy and Bulgaria.<sup>1</sup>



During the days that followed this unprovoked invasion, Pope Pius XII blessed a gathering of two hundred Italian officers:

We bless all you who serve the beloved Fatherland with fealty and love.<sup>2,3</sup>

### **Pius XII and Jesuit Monsignor Jozef Tiso**

During and after World War II, the Holy See's ever-running political machinations centred on both Croatia and Czechoslovakia as part of its active plan to re-evangelise secular Europe from the east.

In 1938 the population of Slovakia was three-quarters Catholic; out of the 63 representatives elected to the Slovak Diet in December, 58 were Catholics, of whom 12 were priests.

In 1886 a Catholic priest, Father Andrej Hlinka, founded the clerical Slovak People's Party (Slovenská ľudová strana), otherwise known as the Ľudáks. It was a right-wing party with a strong Catholic orientation, and had an anti-liberal and anti-Semitic platform.

Slovak nationalists admired the growth of fascist regimes in post-World War I

<sup>1</sup> Wikipedia 'Greco-Italian War' (2011)

<sup>2</sup> *Catholic Herald*, 8 November 1940. Quoted in: Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*

<sup>3</sup> Photograph of entry of German soldiers with light armoured infantry fighting vehicle, Athens. (Sd.Kfz. 250); PK 690. Date: May 1941. Collection: German Federal Archives. Location: Propagandakompanien der Wehrmacht - Heer und Luftwaffe (Bild 101 I). Accession number: Bild 101I-164-0357-29A.. Attribution: Bundesarchiv, Bild 101I-164-0357-29A / Rauch / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

Europe, and, by 1924, a paramilitary organisation, Rodobrana, the forerunner of the Hlinka Guard, had been established.<sup>1</sup>

Jozef Tiso studied for the Catholic priesthood, and graduated in 1911 from the prestigious Pázmaneum in Vienna. His early ministry was spent as an assistant priest. He taught religion at the girls' secondary school in Nitra, and, despite accusations by parents of misconduct, he was steadily promoted.<sup>2</sup> In 1915 he was appointed Spiritual Director of the Nitra seminary. Tiso eventually became a Monsignor.

With the collapse of Austria-Hungary and the creation of Czechoslovakia in 1918, Tiso suddenly embraced politics as a career, and declared himself to be a Slovak. Within a few weeks, he had joined the Ľudáks.

The Ľudáks' inter-war platform demanded the autonomy of Slovakia within a Czechoslovak framework. After 1925, the Ľudáks was the largest party in Slovakia. Tiso claimed a parliamentary seat in 1925.



In Catholic Slovakia Adolf Hitler found allies among the Slovak clerical-Fascist separatists and their leader Father Andrej Hlinka. 'The Vatican was an important player in the Czechoslovak political game. It supported Hlinka and his clerical Slovak separatist movement.' From 1934, 'the Vatican began to work for the disintegration of the Czechoslovak Republic, in parallel to the Nazis.'<sup>3,4</sup>

In due course, Tiso succeeded Father Hlinka as the leader of the Ľudáks – which stressed Slovak nationalism and Roman Catholic issues.<sup>5</sup>

The Hlinka Guard and Hlinka Youth were copies of the Nazi SS and the Hitler Youth. Using slogans such as, 'first to go are the Czech bosses, to be followed by Jews and Protestants,' they organised pogroms, and plundered Jewish property long before the War.<sup>6</sup>

Until 1938 Tiso was a fixture in the Czechoslovak parliament in Prague. In 1938 he emerged as de facto leader of the party. He quickly consolidated his control of the party, becoming its undisputed chairman in 1939.

During 1938, regions of Czechoslovakia were annexed to the German Reich, and Slovakia was declared an autonomous region. Then, parts of Slovakia were annexed to Hungary.

<sup>1</sup> Wikipedia 'Hlinka Guard' (2019)

<sup>2</sup> [http://www.absoluteastronomy.com/topics/Jozef\\_Tiso](http://www.absoluteastronomy.com/topics/Jozef_Tiso) (2009)

<sup>3</sup> Photograph of Andrej Hlinka in 1937. Source: Narodowe Archiwum Cyfrowe, 1-E-2231. This file is in the public domain.

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p132

<sup>5</sup> Kopanic, Michael J, Jr. *Central Europe Review*, 13 March 2000. <http://www.ce-review.org/00/11/kopanic11.html> (2009)

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p132

Finally, Slovakia ('a priest-ruled republic')<sup>1</sup> fell under the control of the one-party totalitarian regime, the Ľudáks, under the leadership of Jozef Tiso, 'a loyal son of the Church'<sup>2</sup> – 'a man of undeniable loyalty to the Church.'<sup>3</sup>

By a decree of 29 October 1938, the Hlinka Guard was designated the only body authorised to give its members paramilitary training, and it was this decree that established its formal status in the country.<sup>4</sup> Soon after, the Guard had begun terrorising and killing Jews.<sup>5</sup>

On 2 March 1939, Eugenio Pacelli became Pope Pius XII.



President Tiso promulgated the first anti-Semitic legislation in 1939 and 1940. It placed race before religion by declaring that those former Jews who were baptised after 1918 were to be treated as Jews.

On 14 March, the Slovak parliament unanimously declared the independence of

<sup>1</sup> In the words of Slovak writer Dominik Tatarka.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p320

<sup>3</sup> A statement of Vatican historian Fr P Blet. Quoted in: Ibid. p332

<sup>4</sup> See, for example: <http://www.holocaustresearchproject.org/nazioccupation/hlinka.html> (2019)

<sup>5</sup> Photograph of Hlinka Guard militiamen forcing Jews onto a Holocaust train for deportation. Date: 1942. Immediate source: Yad Vashem Photo Archive. This file is in the public domain.

Slovakia, and the next day, Germany invaded the remaining Czech lands.

In May 1939 Tiso declared that 'the building of the State will be completed on the guidelines laid down in the papal encyclical *Quadragesimo Anno*.'<sup>1</sup> Catholicism was declared the official religion of the country, and Slovakia became what was probably at the time the most clerically oriented state in the world.<sup>2</sup>

The government immediately aligned itself with Nazi Germany and signed a Treaty of Protection that effectively permitted Germany to interfere in Slovak internal affairs and to dictate Slovak foreign policy.

In October 1939 Tiso became the president of the *Ludáks*. On 26 October, with the Hlinka Guard already having started killing Jews, Pope Pius XII sent Tiso his apostolic blessing on his appointment and addressed him as 'My dear son'.<sup>3</sup> Tiso solemnly pledged to turn Slovakia into a 'model Catholic State'.<sup>4</sup>

From 1942 Jozef Tiso<sup>5</sup> was the self-styled 'Vodca' ('Führer') of the country. He 'presided over a shabby state' that was maintained in power by means of the Hlinka Guard. This obnoxious body was responsible for all manner of atrocities.

In 1944 Tiso invited the Wehrmacht to help suppress an uprising that had hoped to link up with the advancing Red Army. Later, he used a Church ceremony of thanksgiving to give medals to SS officers. He 'had committed that unpardonable offence of employing Nazi military successes to pursue his own ends.'<sup>6</sup>



Most of the Catholic population of Slovakia reacted to the persecution of Jews with indifference, and most of the bishops supported the government's anti-Jewish policies.<sup>7</sup>

Historian Professor Michael Phayer sees Tiso as the leader of the party that persecuted Jews; and he records, for example, that when Tiso was approached by Jews for protection from impending deportations, he responded by launching an investigation into how they had received their information.<sup>8</sup>

<sup>1</sup> Darring, Gerald. 'Central European Churches and the Holocaust'

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp134-35

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p14; and Cymet op cit.

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p135

<sup>5</sup> Photograph of Jozef Tiso. Date: c.1936. Source: newspaper from 1962. Author: unknown. This work is in the public domain.

<sup>6</sup> Atkin, Nicholas & Frank Tallet. *Priests, Prelates & People*. p270

<sup>7</sup> <http://www.shc.edu/theolibrary/resources/07Central.htm> (2014)

<sup>8</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp86-91. Source: [http://www.shc.edu/theolibrary/resources/07Central.htm#\\_edn5](http://www.shc.edu/theolibrary/resources/07Central.htm#_edn5) (2009)

With the prospect of acquiring the properties left behind by the Jews, Tiso's Slovakia was even willing to pay the Germans for every Jew deported. Adolf Eichmann stated later in Jerusalem:

They offered us their Jews like discarded beer cans.<sup>1</sup>

Accordingly, in February 1942 Tiso agreed to pay Germany 500 Reichsmarks (US\$200) for every deported person. The Slovak state paid the German state 100 million Slovak crowns in advance.<sup>2</sup> Consequently, under Tiso, Slovakian Jews and dissidents were sent to concentration camps in Poland, where most of them were eliminated.

On 11 March 1942, several days before the first transport of Slovakian Jews were to be sent to concentration camps, the Slovakian chargé d'affaires in Bratislava told Pius XII:

I have been assured that this atrocious plan is the handwork of ... Prime Minister (Tuka), who confirmed the plan ... he dared to tell me – he who makes such a show of his Catholicism – that he saw nothing inhuman or un-Christian in it ... the deportation of 80,000 persons to Poland, is equivalent to condemning a great number of them to certain death.<sup>3</sup>

Predictably, Pius did not intervene.<sup>4</sup>

On 13 March 1943 Pius XII 'received in a personal audience Hungarian nun Margit Slachta, who came to tell him that the last 20,000 Jews of Slovakia were in imminent danger of being deported to their death. Sister Slachta left Rome empty-handed, and was not able to elicit any verbal comment from Pius XII on the terrible crime that a Catholic government led by a Catholic priest was on its way to bring to its final conclusion:

Pius listened to me all the way through [and] expressed his shock ... He listened to me but said very little.<sup>5</sup>

On 4 November 1944 Monsignor Burzio went to convey, in the name of the Pope, his sorrow for the suffering inflicted on so many people because of their 'nationality or race', and to remind Tiso that 'his opinions and decisions are to conform to his dignity and his sacerdotal integrity.' The Vatican worried, said Professor Michael Phayer, that its loyal servants in Slovakia should not implicate the Church and the Pope in mass murder because 'in Slovakia the Church's fingerprints were undeniably on the trigger.'<sup>6</sup>

Five days later, Tiso sent a letter to the Holy See. He justified his collaboration

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p312

<sup>2</sup> *The Slovak Spectator*. [http://www.spectator.sk/articles/view/31550/2/archbishop\\_prays\\_for\\_tiso.html](http://www.spectator.sk/articles/view/31550/2/archbishop_prays_for_tiso.html) (2009)

<sup>3</sup> <http://www.astrotheme.fr/en/portraits/HD5ErVtDrzha.htm> (2008)

<sup>4</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp238-40

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p330

<sup>6</sup> *Ibid*. p332

with the Germans, which, he said, recognised and protected Slovakia's independence. He defended his actions against the Czechs and the Jews – which were designed to eliminate their pernicious influence. 'The dignity of the priesthood was always before my eyes, it was pharisaic on the part of Slovakia's enemies to express concern for the reputation of the clergy.' He had not acted on his own, but 'had consulted the best advisors within the Church.'<sup>1</sup>

In Slovakia anti-Semitism was rampant. 'It was also a country proud of its dedication and loyalty to the Pope.' Accordingly, at no time did the Holy See publicly protest the murder of the Jews of Slovakia, who were the first and the last victims of the Holocaust. Of the nefarious role played by Pius XII's Holy See in this model Catholic state, Father John Morley concluded:

The Vatican's options were more extensive in Slovakia than in other countries. It was a heavily Catholic country with a priest as president and a prime minister who prided himself on being a practicing Catholic. That anti-Semitism was rampant is evident from the bishops' own statement on the Jews. It was also a country proud of its dedication and loyalty to the pope ... Yet the Vatican did not act. It issued no threats of excommunication or interdict against the president, the prime minister, or the people ... *The failure of Vatican diplomacy in Slovakia must be attributed as much to its own indifference to the deportation of the Jews as to any other factor* ...<sup>2</sup>

Even by August 1944, 'at no time had the Holy See publicly protested the murder of the Jews of Catholic Slovakia.'<sup>3</sup>

Jozef Tiso was captured by the Allies on 8 June 1945. The next day, Cardinal Faulhaber protested his arrest:

I feel duty bound to notify the Holy Father of your arrest of Dr Tiso, since as a prelate in good standing he is a member of the papal family.<sup>4</sup>

After the War, Jozef Tiso was convicted of treason and hanged.

### **Pius XII and Ante Pavelić (the 'Butcher of the Balkans')**

Ante Pavelić was a Zagreb lawyer. He was educated in his youth in Jesuit schools,<sup>5</sup> and was a fascist and ethnic Croatian ultra-nationalist. Together with the former Austrian officer Slavko Kvaternik and others, he founded the Ustaša Party<sup>6</sup>

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p332

<sup>2</sup> Quoted in: Ibid. Emphasis added.

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p91

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p428

<sup>5</sup> Ibid. p197

<sup>6</sup> Ustaša was a Catholic Croatian Revolutionary Movement whose members were known collectively as Ustaše – which have sometimes been anglicised as Ustashas or Ustashi. In this book, semi-Anglicisation is used in the words Ustašan, Ustaša's, and Ustaše's. The word Ustaša derives from the Croatian 'ustati' – 'to rise up'.

The Ustaše modelled themselves on the Nazi SS. At Nuremberg after the War, the SS was declared a

on 7 January 1929. Its leader was Gustav Perčec, a nationalist journalist.<sup>1</sup> Its ideology was a blend of Fascism, Nazism, Croatian ultra-nationalism, and Catholic clerico-fundamentalism. Its declared goal was to destroy the Yugoslav state in order to found an 'independent Croatia', the 'Realm of God', in which only Roman Catholics were to have the right to exist.

The Ustaša party also received a strong influx of Roman Catholic priests, who very early became the keystone of Ustašadom and set up administrative cadres.<sup>2</sup>

On 20 April 1929 Ante Pavelić and others co-signed a declaration in Sofia, Bulgaria, together with the members of the Macedonian National Committee, asserting that they would pursue 'their legal activities for the establishment of human and national rights, political freedom and complete independence for both

Croatia and Macedonia'. Pavelić formed an extreme Croatian nationalist political group which eventually became the Ustaša-Croatian Revolutionary Movement.

In 1932 Pavelić wrote the charter of principles which outlined the plan for achieving an independent Croatia based on the Roman Catholic religion and Croatian ethnic identity. Religious and ethnic cleansing, and land gains were at the centre of the party's agenda.<sup>3</sup>

The objective was to rid the country of Eastern Slavs. Pavelić<sup>4</sup> did not consider Croatians to be Eastern or Slavic, but rather of a more Western and Gothic background. The party used this idea later during World War II to ally itself with Nazi Germany.

This was the beginning of the Ustaša, which was given a safe haven in Italy by Dictator Benito Mussolini. It eventually carried out a campaign of terrorism against Yugoslavia. It was financed by the Holy See and Budapest, and by the Germans.<sup>5</sup>



criminal organisation.

The Ustaša engaged in terrorist activity before World War II, and ruled, under Nazi protection, in a part of Yugoslavia after that country was occupied by Nazi Germany.

<sup>1</sup> Yeomans, Rory. *Visions of Annihilation: The Ustasha Regime and the Cultural Policies of Fascism, 1941-1945*. p6

<sup>2</sup> Niemietz, Gottfried 'Editor's Preface', in: Dedijer, Vladimir. *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs during World War II*. pp27-32

<sup>3</sup> Wikipedia 'Ante Pavelić' (2009)

<sup>4</sup> Photograph of Ante Pavelić. Date: mid-twentieth century. Source: Scanned from Jure Krišto's book *Sukob simbola* (2001). Author: unknown. This work is in the public domain. Pavelić's face is superbly described by Curzio Malaparte in his book *Kaputt* (page 271): 'his wide, flat face with its coarse features ... his huge ears that seen closely, looked even more vast, ludicrous and monstrous than in his portraits.'

<sup>5</sup> Report of Robert Clayton Mudd, US Counter Intelligence Corps, 30 January 1947. Source: <http://www.jasenovac-info.com/cd/biblioteka/Pavelićpapers/Pavelić/ap0011.html> (2008)



To attain its goal, Pavelić and other Ustaše were responsible for a serious flurry of bomb outrages between 1930 and 1935, the weapons and explosives all supplied by Mussolini's Italy. Soon after, all organisations related to the Ustaša were banned throughout most of Europe.

Ustašan camps for training terrorists and saboteurs were set up in Italy and Hungary, and an armed insurrection was attempted in 1933, when the Ustaše, armed by the Italians, attempted to invade Yugoslavia by crossing the Adriatic in motor-boats. This was unsuccessful.<sup>1</sup>

'Purification' for the Ustaše always meant extermination – they never hid their desire to commit genocide. In Pavelić's words:

Most important is the dedication, guns, bombs and sharp knives of Croatian Ustaše, who will clear and cut all that is rotten from the healthy Croat body. And then, let the world observe the murdered and burned corpses of traitors.

Roman Catholic publications such as *Katolički List* (*Catholic Letter*) – the official organ of Alojzije Stepinac's archbishopric of Zagreb – frequently published condemnations of Jews during the 1930s as being the source of Communism, Freemasonry, abortions, and immorality.<sup>2,3</sup>

In 1933 Pavelić had Gustav Perčec shot, and sent a police squad to slit the throat of Jelka, Perčec's common law wife.<sup>4,5</sup>

In 1934 Aleksandar I Karađorđević (King Aleksandar I), sovereign of the Kingdom of Serbs, Croats and Slovenes, went to seek French support against the terrorist activities of Mussolini and Ante Pavelić, whose headquarters were in Fascist Italy. Aleksandar was assassinated, together with French Foreign Minister Louis Barthou, in Marseille on 9 October. For this crime, Pavelić was sentenced to death in absentia by both French and Yugoslav courts.

Pavelić was the brains also behind other political murders that preceded the disintegration of Yugoslavia. He enjoyed the protection of Eugenio Pacelli who helped him via diplomatic and monetary means to achieve his ultimate objective: the creation of a Roman Catholic State of Croatia.<sup>6</sup>

Prince Paul was appointed the new regent following Aleksandar's death.

Importantly, Croatia did not enter Yugoslavia as a state with recognised borders. It was neither a state, nor had it had state borders since 1102. During all those centuries it was divided into Slavonia, Croatia proper, and Dalmatia. The former two

<sup>1</sup> Report of Robert Clayton Mudd, US Counter Intelligence Corps, 30 January 1947

<sup>2</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. p62

<sup>3</sup> Alojzije Stepinac was beatified by Pope John Paul II, seemingly for political purposes.

<sup>4</sup> Ruchala, Cali. *Lord of the Danse Macabre: Ante Pavelić and the Independent State of Croatia*.

<sup>5</sup> *Wikipedia* 'Ustaša' (2008)

<sup>6</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 3. 'The Birth of a Monster: The Independent Catholic State of Croatia'. p27

were ruled by Hungary, the latter and Serbian Krajina by Austria. In fact, Yugoslavia was created by the free kingdoms of Serbia and Montenegro and by three South-Slavic groups who lived within the territory of Austria-Hungary, namely Croats, Serbs, and Slovenes.<sup>1</sup>

To quieten the Roman Catholic Croats in the young state, King Aleksandar had signed a concordat with the Holy See, which had been engineered by Eugenio Pacelli, and which was approved by the lower house of the parliament in 1937. It was eventually dropped because of massive protests – especially by the Orthodox Church. Significantly, and typical of Pacelli, this concordat was intended to create rights for the Catholic Church, to which the Orthodox Church was not entitled.<sup>2</sup> Effectively, Yugoslavia was to become a satellite state of the Holy See.<sup>3</sup>

Upon the rejection of his concordat, Eugenio Pacelli ominously threatened and predicted:

The day will come when not a few will regret that they have rejected this magnanimous and generous offer to their country by Christ's earthly kingdom.<sup>4</sup>

In 1939, setting the pattern for events during World War II, Pacelli, who was now Pope Pius XII, 'warmly endorsed' Croat nationalism.

In that year also, Mussolini agreed to pay 20 million dinars to finance the separatist plot to establish a Roman Catholic Fascist State of Croatia.

On 5 April 1941, Ante Pavelić read a speech from an Italian radio station to be broadcast into Croatia:

The moment of liberation has come! Croatian people! Rise on your feet, take your arms. Align into combat ranks and stand under the Ustaša flag, on which the glorious deeds of victory are already written. Rise, the moment of our liberation has come, arise to cleanse our homeland from enemies and to establish our freedom in our own house, in a sovereign and Independent State of Croatia, in which all Croatian lands will be united ... Our victory is assured ... The Croatian Ustaša movement has placed itself not today, but ten years ago at the side of our friends, at the side of Hitler and Mussolini, those great leaders of those great nations, whom no one can resist any more, who are standing in our defence and will guarantee our liberation, our victory, our freedom and our Independent State of Croatia ... With help from God and our great friends ... in

<sup>1</sup> Marković, Mihailo. 'A Preliminary Note on the Historical Background of the Present Yugoslav Crisis', in: Dedijer, Vladimir. *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs during World War II*. pp9-14

<sup>2</sup> Thereby strengthening Pacelli's desire for an extension of the influence of Roman Catholicism into areas of Europe dominated by Christian Orthodoxy – see below.

<sup>3</sup> Marković, Mihailo. 'A Preliminary Note on the Historical Background of the Present Yugoslav Crisis', in: Dedijer, Vladimir. *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs during World War II*. pp9-14

<sup>4</sup> [http://www.iacenter.org/warcrime/23\\_migr.htm](http://www.iacenter.org/warcrime/23_migr.htm) (2014). See also: Dedijer, Vladimir. *The Yugoslav Auschwitz and the Vatican: The Croatian Massacre of the Serbs during World War II*

which all weeds will be eradicated ...<sup>1</sup>

### ***The Axis Invasion of Yugoslavia***

The next day, German, Italian, Hungarian and Bulgarian forces attacked Yugoslavia. The Luftwaffe bombed Belgrade and other major Yugoslav cities.

The Axis then split up Yugoslavia, and granted the Catholic Croats autonomy under Nazi tutelage. Thus, the 'Independent State of Croatia' (NDH)<sup>2</sup> was established as a Nazi puppet state, ruled by the Ustaša's fascist militia.

The boundaries of the new state were expanded. Significantly the Serbs accounted for approximately 30 percent of the total population. Nevertheless, to substantiate their claim to Bosnia and Herzegovina, the Ustaša proclaimed the Muslims there to be pure Croat, thus claiming that nearly 60 percent of the population of the province was Croatian.<sup>3</sup>

Thence, with the establishment of the Croatian Ustaša movement, the first and only absolute Catholic clerico-fascist creation in the Balkans came in to being.<sup>4</sup> Catholic Ante Pavelić and several hundred fellow-exiles embarked from Italy for Zagreb.

Hitler rewarded Pavelić for his treason by making him the Poglavnik (Führer) of the new state. While 'Pius XII and his closest colleagues – Under Secretaries of State Montini and Tardini – had met with representatives of the Ustaša government, including leader Pavelić himself.'<sup>5</sup>

During this time the Ustaša started creating concentration camps.<sup>6</sup>

### ***The Roman Catholic Independent State of Croatia (NDH)***

Thence, Pavelić and Alojzije Stepinac, Archbishop of Zagreb, began transforming the new nation into a Roman Catholic-Fascist state. Everything and everyone were made to conform to the ethos of Roman Catholicism. All potential opponents, whether Jews, Roma, communists, socialists, or liberals, were either banished or imprisoned. Trade unions were abolished, the media were muzzled, and freedom of speech was ended.<sup>7,8</sup>

Thence, numerous decrees and the like began limiting the activities of the Orthodox Serbs.

The identity of this new state was based principally on religious affiliation, rather than on ethnicity. It was also to be an enforced association for those not already

<sup>1</sup> <http://continuingcounterreformation.blogspot.com.au/2007/09/ante-pavelic-arise-to-cleanse-our.html> (2014)

<sup>2</sup> NDH - Nezavisna Država Hrvatska

<sup>3</sup> Tomasevich, Jozo. *War & Revolution in Yugoslavia, 1941-45. The Chetniks*. p105

<sup>4</sup> Kostich, Lazo M. *The Holocaust in the 'Independent State of Croatia'*. p52

<sup>5</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p130

<sup>6</sup> *Wikipedia* 'Yugoslavia' (2008). *Wikipedia* 'Croatia' (2019)

<sup>7</sup> Ibid.

<sup>8</sup> These restrictions are comparable to those that were imposed on the Papal States by the papacy in the 19th Century.

Roman Catholic. The principle enemy was the Christian Orthodox Church. This was demonstrated by statements issued during the next few weeks. For example, during his first press interview, the devout Roman Catholic, Dr Mile Budak, Minister of Education and of Cults, stated the policy of the new Croatia towards the non-Croat racial and religious minorities:

For them we have three million bullets. We shall kill one part of the Serbs. We shall deport another, and the rest of them will be forced to embrace the Roman Catholic religion. Thus, our new Croatia will get rid of all Serbs in our midst in order to become one hundred percent Catholic within ten years.<sup>1,2,3</sup>

However, this dictum is misleading, because the Ustaše never attempted to expel or convert one third of the Serbs, rather, in fact, they devoted most of their energy and resources to their liquidation.<sup>4</sup> Accordingly, Pavelić's regime then instituted a planned, policy of systematic genocide and ethnic cleansing against the more than three million Orthodox Serbs living in the NDH.<sup>5,6</sup>



The NDH proclaimed itself to be a 'Pure Catholic State'. The consequence of this creation and proclamation was disaster. Croatia became a state of atrocious ruin and misfortune. After reviewing the history of the NDH, Dr Lazo M Kostich stated in his scholarly book *The Holocaust in the 'Independent State of Croatia'*:

<sup>1</sup> Kostich, Lazo M. *The Holocaust in the 'Independent State of Croatia': an account based on German, Italian and the other sources.* p272

<sup>2</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century.* Ch 4 'The Nightmare of a Nation'

<sup>3</sup> This Roman Catholic objective has become a reality. In 2009, Croatia was inhabited mostly by Croats (90%). Serbs, who pre-World War II constituted 30% of what was to become the NDH, now (following the first Croatian Holocaust and the subsequent attacks and the 1991-1995 War) constitute only 4.5% of the population. The main religion of Croatia is Roman Catholicism (86%) – only 4% are Orthodox.

<sup>4</sup> *Jasenovac and the Holocaust in Yugoslavia: Analyses and Survivor Testimonies.* p Iv. Note 12

<sup>5</sup> Photograph: Source: *Martyrdom of the Serbs: Persecutions of the Serbian Orthodox Church and Massacre of the Serbian People.* p29. There are numerous photographs of mutilated Serbian bodies in this informative book.

<sup>6</sup> NDH - Nezavisna Država Hrvatska (Independent State of Croatia)

The Independent State of Croatia was a travesty of a state.<sup>1</sup>

Walter Petwaidic in his work *Die autoritäre Anarchie (The Authoritarian Anarchy)* wrote of the efforts of Ante Pavelić and his Ustaša, and that the consequent horrendous killing and grim chaos in Croatia resulted in the loss of:

more blood than did the USA, England, and France together in the European theatres of war.<sup>2,3</sup>



Avro Manhattan, in his book *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*, stated quite clearly that the phrase 'the Vatican's holocaust', to describe the massacres by the Ustaša,<sup>4</sup> is neither a misnomer, an accusation, nor a speculation. It is a historical fact. Fanatic nationalism and religious bigotry were its two main components.<sup>5</sup> It had the full support of Pius XII's Holy See.

One of Eugenio Pacelli's cherished aims had been and continued to be the extension of the influence of Roman Catholicism into areas of Europe dominated by Christian Orthodoxy. The evolution of the NDH provided such a means whereby.

<sup>1</sup> Kostich, Lazo M. *The Holocaust in the 'Independent State of Croatia'*. p68

<sup>2</sup> Petwaidic, Walter. *Die autoritäre Anarchie: Streiflichter des deutschen Zusammenbruchs*. Source: Kostich, Lazo M. *The Holocaust in the 'Independent State of Croatia'*. p68

<sup>3</sup> Photograph of the srbosjek ('Serb cutter'), a special knife worn over the hand that was used by the Ustaše for the quick slaughter of Serbs. Date: 1941-1945. Collection: United States Holocaust Memorial Museum. Courtesy of: Muzej Revolucije Narodnosti Jugoslavije. Source: United States Holocaust Memorial Museum, Photograph #46725. This file is in the public domain.

<sup>4</sup> Photograph on the next page of Ustaše sawing off a Serb's head (Branko Jungić from village Grabovac, near Bosanska Gradiška). The saw is today part of museum in Banja Luka, Republika Srpska. Date: between 1941 and 1945. Source: <http://www.srpska-mreza.com/History/ww2/photo/Saw-head.jpg>. This file is in the public domain.

<sup>5</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. 'Preface to the American Editions' p vii

‘For Pacelli ecumenism had only one meaning: that the separated Christian brethren would see the error of their ways and return to full union with the Pope and Rome.’<sup>1</sup>

Notwithstanding the horrendous genocides in Croatia:

Pacelli was never anything but benevolent to the leaders and representatives of the Pavelic regime.<sup>2</sup>



The entire picture of the consequent sordid involvement of Pius XII, the Holy See, the Catholic hierarchy, the Franciscans, and the Catholic laity, in the genocide of Serbian Orthodox Christians, Jews, and Roma in the NDH during World War II has been generally effectively muzzled and whitewashed by the Catholic Church.

### *The Croatian Catholic Hierarchy – Ivan Šarić the ‘Hangman of the Serbs’*

Dr Ivan Evandelista<sup>3</sup> Šarić was Archbishop of Sarajevo. He frequently published his writings eulogising Ante Pavelić. He condemned Jews and Serbs as ‘vipers’ and ‘wolves’, and cultivated ties with the Ustaša in exile.<sup>4</sup>

Šarić became an Ustaše in 1934. He incited his clergy ‘to employ revolutionary methods to the service of the truth, of justice and of honour.’ In particular, he expressed goodwill and enthusiasm towards the new Ustaša leadership of Ante Pavelić.

After the establishment of the NDH, Šarić took part in mass conversions, and celebrated the slaughter of civilians in his diocese; while publications under his control poured vituperation on ‘schismatics’. In support of Nazism he declared that:

the descendants of those who hated Jesus [the Jews] are even more guilty than their ancestors ... Satan has helped them create socialism and communism ... The movement aimed at freeing the world from the Jews is a movement that will lead to the rebirth of human dignity.<sup>5</sup>

Šarić’s paper also published these militaristic words:

Until now God spoke through papal encyclicals, sermons, the Christian press ... And they were deaf. Now God has decided to use other methods. He will

<sup>1</sup> Comwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p265

<sup>2</sup> Ibid. p260

<sup>3</sup> Evandelista means ‘Evangelist’.

<sup>4</sup> <http://pavelic-papers.com/documents/saric/index.html> (2009)

<sup>5</sup> Johnstone, Diana. *Fools’ Crusade: Yugoslavia, NATO and Western Delusions*. pp147-48

prepare missions! World missions! They will be upheld not by priests but by army commanders led by Hitler. The sermons will be heard with the help of cannon, machine guns, tanks and bombers.<sup>1</sup>

For his anti-Serbian views and forceful support of the Ustaše, Šarić became known as the 'Hangman of the Serbs'.

### *The Croatian Catholic Hierarchy – Alojzije Stepinac*

Archbishop Alojzije (Aloysius) Stepinac was not only Head of the Council of Croatian Bishops but also of the Committee that carried out the policy of forcible conversions.



In 1942 Pius XII appointed Stepinac both Supreme Military Apostolic Vicar 'sine titulo' of the Ustašan Army<sup>3</sup> and also the religious leader of the Ustaša. As such he participated in military and political functions, mingling with the fascist, Nazi and Ustašan military commanders.<sup>4</sup>

All priests attached to the Ustašan units were his military subordinates; generally, they were the ones who either incited the soldiers to commit crimes or committed them themselves.<sup>5</sup> Stepinac was awarded Ustaša's highest military decoration.<sup>6</sup>

In February 1942 Archbishop Stepinac<sup>7</sup> requested the Holy Ghost to descend upon the sharp edged knives of the Ustaše.<sup>8</sup>

Thus it came about, in this newly created Roman Catholic Independent State of Croatia, that Ante Pavelić, assisted by Archbishop Stepinac and endorsed by Pius XII, initiated the terrible reign of Ustašan terror – the most ruthless European fascist tyranny ever, surpassing in ferocity and barbarity even the Nazis. The objective of Pavelić's systematic crimes of murder, torture, pillage, and massacre was the total

<sup>1</sup> *Katolički Tjednik*, 31 August 1941. Source: Wikipedia 'Ivan Šarić' (2008)

<sup>3</sup> <http://www.liberallikechrist.org/Catholic/CroatianHolocaust.html> (2009)

<sup>4</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 3 'The Birth of a Monster: The Independent Catholic State of Croatia'

<sup>5</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 8 'The True Inspirer, Promoter and Executor of the Religious Massacres: The Vatican'

<sup>6</sup> [http://www.crusadewatch.org/index.php?option=com\\_content&task=view&id=32&Itemid=57](http://www.crusadewatch.org/index.php?option=com_content&task=view&id=32&Itemid=57) (2009)

<sup>7</sup> Photograph of Ante Pavelić and Alojzije Stepinac. Date: 1941. Source: [http://www.znaci.net/damjan/fotogalerija.php?slika\\_po\\_strani=50&frazza=&stranica=24](http://www.znaci.net/damjan/fotogalerija.php?slika_po_strani=50&frazza=&stranica=24). Photographer: unknown. This file is in the public domain.

<sup>8</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 4 'The nightmare of a nation'

extermination of all non-Roman Catholic, anti-fascist elements in the new State.<sup>1</sup>



As an essential aid to this planned genocide, Croatia became 'a land of concentration camps'. The worst were at Pag and Jasenovac, where cruelty of unimaginable proportions was perpetrated against innocent victims.<sup>2</sup>

Professor Leslie Benson, in his book *Yugoslavia: A Concise History*, stated that the NDH 'became the main slaughter house of war.'<sup>3</sup> As an example, the great 'efficiency' of the Jasenovac slaughterhouse was announced with pride: 'We have slaughtered here at Jasenovac more people than the Ottoman Empire was able to do during its occupation of Europe.'<sup>4</sup>

Alojzije Misic, ordinary of Mostar, wrote to Archbishop Stepinac and told him of reports of atrocities perpetrated against the Serbs in his diocese:

Men are captured like animals, they are slaughtered, murdered; living men are thrown off cliffs ... From Mostar and from Capljina a train took six carloads of mothers, young girls, and children ... to Šurmanci ... They were led up the mountains and ... thrown alive off the precipices ... In ... Mostar itself they have been found by the hundreds, taken in wagons outside the town and then shot down like animals.<sup>5</sup>

There is no evidence that Stepinac took any action against the perpetrators.

Eventually, there were no more Jews in Croatia. In a letter to the Holy See of 8 May 1944, totally disregarding the deaths of, and atrocities to Jews, Serbs, and Roma, Stepinac informed Pius XII that 244,000 Orthodox Serbs had been 'converted to the Church of God.'<sup>6</sup> Accordingly, Dr Karlheinz Deschner<sup>7</sup> recorded:

<sup>1</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 4 'The nightmare of a nation'

<sup>2</sup> Photograph of Corpses of victims of the Jasenovac Concentration Camp in the River Sava, 1945. Source: United States Holocaust Memorial Museum, Photograph #85196. This file is in the public domain, courtesy of Muzej Revolucije Narodnosti Jugoslavije.

<sup>3</sup> Benson, Leslie. *Yugoslavia: A Concise History*. p77

<sup>4</sup> The Ottoman Empire lasted some six centuries.

<sup>5</sup> Cesarini, David. *The final Solution: Origins and Implementation*. p185

<sup>6</sup> Bulajic, Milan. *The Role of the Vatican in the Break-Up of the Yugoslav State*. p99. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican's Complicity in Genocide in Fascist Croatia: The Suppressed Chapter of Holocaust History*

<sup>7</sup> Dr Deschner was author of the 10 volume opus *Kriminalgeschichte des Christentums*.





Archbishop Stepinac earned his 'great merits' as Primate of a state in which, out of one million Orthodox Serbs, 240,000 were forcibly converted to Catholicism and 750,000 were murdered, often in the course of fiendish tortures ... Is not Stepinac even guiltier than the Ustaše who was wearing a double necklace of human tongues and eyes around his neck?<sup>1,2</sup>

Archbishop Stepinac<sup>3</sup> did not himself murder anyone, nor did he raze a single church, but he allowed the entire massacre and a campaign of destruction for four years without complaint, wherefore he was named a principal culprit and condemned by Tito ... and named Cardinal by the Pope [Pius XII].<sup>4</sup>

### *Pius XII's Certain Knowledge of the Atrocities*

The massacres were certainly known to Pius when he greeted Pavelić in the Vatican<sup>5</sup> for a 'devotional' audience. Effectively, Pius was supporting Pavelić and bestowing his papal blessing on the Catholic puppet state of Croatia and on all its atrocities.<sup>6</sup>

Dr Hermann Neubacher recorded that the Croatian genocide was a:

crusade of revenge and destruction directed against the Orthodox Serbs ... a crusade that belongs among the most brutal mass murder undertakings in the entire history of the world ...<sup>7</sup>

Professor Friedrich Heer concluded that 'The Rome of Pius XII's Curia ... ignored the genocide because it was hoping that it would finally be able to conquer the Balkans and Constantinople, thus subjugating the Eastern Church by a decisive blow.'<sup>8</sup>

Robert Michael, in his *A History of Catholic Antisemitism: The Dark Side of the Church*, wrote:

*Pius XII said and did nothing* when the Catholic regime in Croatia was

<sup>1</sup> Source: Kostich, Lazo M. *Holocaust in the 'Independent State of Croatia'*. p102

<sup>2</sup> See also, Chapter XII of *Kaputt* by Curzio Malaparte for a vivid description of a basket of Serbian eyes on Ante Pavelić's desk.

<sup>3</sup> Photograph: Description: Kardinal Alojzije Stepinac. Date: c.1937. Author: unknown. This file is in the public domain.

<sup>4</sup> Kostich, Lazo M. *Holocaust in the 'Independent State of Croatia'*. p97

<sup>5</sup> *The role of the Catholic Church in Yugoslavia's holocaust*. Source: <http://clericalwhispers.blogspot.com/2007/07/role-of-catholic-church-in-yugoslavias.html> (2008)

<sup>6</sup> Ibid.

<sup>7</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p3

<sup>8</sup> Kostich, Lazo M. *Holocaust in the 'Independent State of Croatia'*. p78

slaughtering Jews and he said nothing after Jews were deported to their deaths.<sup>1</sup>

During this Catholic genocide of Jews, Orthodox Christians and Roma in Croatia, when Pius could reasonably have assumed that he could have restrained the regime, he said nothing.<sup>2,3</sup> The reason for this silence was that 'Pius wanted to see a Catholic state in place of Yugoslavia'.<sup>4</sup>

On 14 August 1941 the President of the Israelite Community of Alatri wrote to Luigi Cardinal Maglione, Secretary of State, pleading for the lives of thousands of Croatian Jews. The letter requested the intervention of the Holy See. There is no record of a response.<sup>5</sup>

Professor José Sánchez, in his book *Pius XII and the Holocaust: Understanding the Controversy*, published by The Catholic University of America Press, comments:

of all the criticisms of Pius during World War II, his behaviour toward the events in Croatia are the most damning. *There were no extenuating circumstances that could have led him to keep silent ...*<sup>6</sup>

### ***Pius XII's Support of Archbishop Stepinac***

After the War, His Eminence Blessed Dr Alojzije Stepinac, 'who was wholly in accord with the general goals of the Croatian state,'<sup>7</sup> was arrested 'on charges of having participated in a conspiracy against the Federal People's Republic of Yugoslavia'. He was charged by the Supreme People's Court of Yugoslavia. The indictment consisted of 51 pages.

The court found Stepinac guilty of both high treason and war crimes. He was sentenced to 16 years in prison. This was considered a mild punishment for charges of treason.

In retaliation, all Catholics who had taken part in the court proceedings, including most of the jury members, were promptly excommunicated by Pius XII. By comparison, Pius *never* excommunicated Adolf Hitler, nor is there any evidence that he excommunicated *any* of the Catholics who committed crimes against humanity during the Ustašan Holocaust. Only the responsible jurors, who were fulfilling their legal and social obligations, were subject to Pius XII's bigoted anger.

As a political snub to the government of Yugoslavia, Pius XII made Stepinac a Cardinal, for his 'Great Services' to the Church.<sup>8</sup>

<sup>1</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p184. Emphasis added.

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p55

<sup>3</sup> See also: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). pp249-51

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p57

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). pp256-57

<sup>6</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p162. Emphasis added.

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p253

<sup>8</sup> Kahl, Joachim. *The Misery of Christianity: A Plea for a Humanity without God*. p72

### ***The Final Count***

By the end of World War II, the Simon Wiesenthal Center estimates that 'Ustaša terrorists killed 500,000 Serbs, expelled 250,000 and forced 250,000 to convert to Catholicism.' Additionally, approximately 40,000 Jews (87 percent) were exterminated;<sup>1</sup> and of the 40,000 Roma living in the NDH only 800 survived the Holocaust<sup>2</sup> (98 percent were eliminated).<sup>3</sup> This level of liquidation was about one-third of Croatia's pre-war population.<sup>4,5</sup>

### ***The Final Days of Ante Pavelić***

After the War, Ante Pavelić fled to Rome where he was hidden by members of the Catholic Church. He then escaped to South America with the assistance of the Holy See, under Pius XII.

In 1957 Pavelić was shot and seriously wounded by a Serbian assassin. He died two years and a half years later.<sup>6</sup>

On his deathbed, Ante Pavelić, the 'Butcher of the Balkans', held the rosary gifted to him by Pope John XXIII.

Earlier he had received special blessings from Pope Pius XII.<sup>7</sup>

### **Pius XII – Quo vadis?**

Sanctity is the quality of being holy. Eugenio Pacelli, did not himself directly torture or kill anyone, but his continued covert and overt support of Catholic fascist dictators and others who fostered genocides, wars, tortures, and other large scale evils, raises significant ethical and moral barriers to claims of his having been holy.

Holy men do not endorse culprits, despots and murderers, clerical or otherwise.

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*The crowd doesn't have to know, all they have to do is believe and submit to being shaped.* Benito Mussolini

<sup>1</sup> The Ustaše, Domobrani, and Bosnian Muslim SS units murdered some 30,000 of the Jews, and of those, at least 25,000 were killed at the Jasenovac Concentration Camp. 7000 deported Jews died in Auschwitz-Birkenau – only 24 returned alive after the War.

<sup>2</sup> *Jasenovac and the Holocaust in Yugoslavia: Analyses and Survivor Testimonies*. p xxxviii

<sup>3</sup> An alternate estimate of the number of Roma killed is between 80,000 and 100,000. Refer: Acković, Dragoljub. 'Suffering of the Roma in Jasenovac: Several Questions instead of an Introduction.' In: *Jasenovac and the Holocaust in Yugoslavia: Analyses and Survivor Testimonies*. p61

<sup>4</sup> <http://www.Pavelicpapers.com/features/essays/firingline.html> (2005)

<sup>5</sup> See also: Kahl, Joachim. *The Misery of Christianity. A Plea for a Humanity without God*. p72

<sup>6</sup> *Wikipedia* 'Ante Pavelić' (2019)

<sup>7</sup> 'The beatification of Alojzije Stepinac - To ERR is HUMAN. Thursday, 30 June 2005. Source: Rationalist International, ALLIANCE BULLETIN-3 18 December 1998'. Source: [http://www.crusadewatch.org/index2.php?option=com\\_content&do\\_pdf=1&id=32](http://www.crusadewatch.org/index2.php?option=com_content&do_pdf=1&id=32) (2014)



## 6 – Pius and the War

On Pius XII's election to the papacy, the German Jesuit, Gustav Gundlach, wrote that diplomacy would take precedence over justice.<sup>1</sup> And so it was.

Pacelli was a paranoiac on a level with Hitler and Stalin. His great obsession was Communism.

During the Second World War, Pius was bent on fruitless diplomacy while reports of atrocities poured in. Filled with anxiety about the spread of Communism into central Europe during the War and its triumphs in Western Europe after the War, the self-proclaimed 'politically neutral' Pius involved the Holy See in attempted diplomatic solutions to the perceived atheistic Soviet threat.

Moreover, Pius was preoccupied with, and gave priority to preserving Vatican City from bombardment.<sup>2</sup> The Vatican's diplomatic staff and Pius himself devoted much of their energy to ensuring that neither Germany nor the Allies would bomb Rome.<sup>3</sup> This, notwithstanding that Pius had failed to condemn the bombing of London, Coventry, Warsaw, Rotterdam, Belgrade, Manila, Pearl Harbor, and towns in the South Pacific.



Nevertheless, when Rome was bombed in 1943, the Basilica of San Lorenzo was badly damaged. Pius XII, with his constricted perspective, complained to President Roosevelt, 'In person We have visited and with sorrow contemplated the gaping ruins of that ancient and priceless Papal Basilica of San Lorenzo.'<sup>4,5</sup>

Pius also stated: 'Almost in the centre of Rome ... is our Vatican City, an independent state and an independent neutral state, which shelters priceless treasures ...'<sup>6</sup>

Patently, the Vatican's bricks, mortar, and 'priceless treasures' counted more than the hundreds of thousands of buildings destroyed by Nazi and Japanese bombs, and the eleven million or more victims who were killed in the

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p4

<sup>2</sup> See, for example: Ibid. p6

<sup>3</sup> Ibid. p61

<sup>4</sup> Ibid. p63

<sup>5</sup> Photograph: Description: Roma, Tiburtino district: monument to Pius XII in memory of San Lorenzo bombing. Date: 23 June 2016. Source: own work. Author: Gaux. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International licence. The sanctifying inscription reads: 'Roman pontiff who, with the comfort of faith, helped the bombed city'.

<sup>6</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p65

Holocaust, and the other millions killed during the War.

Professor Michael Phayer, in his *The Catholic Church and the Holocaust, 1930-1965*, recorded that ‘The ethical credibility of the papacy fell to its lowest level in modern times.’<sup>1</sup>

The eminent Austrian publicist, Professor Friedrich Heer, who was brought up a Catholic, and whose principal fields of interest are history and the philosophy of culture, wrote a book – *Der Glaube des Adolf Hitler (The Faith of Adolf Hitler)*. In it he criticised Pius XII for having made it possible:

to gloss over the horrors, the brutal murders, and violations of human dignity, such as have been committed by Catholic statesmen, national leaders, dictators, and generals of the ilk of Pavelić, Tiso, Mussolini, Franco, Salazar, Syngman Rhee, Trujillo, many other lesser dictators, and even Adolf Hitler himself.<sup>2</sup>

Post-War, Pius XII and the Holy See, by assisting the escape of fascist war criminals and fugitives from justice, thwarted international efforts to bring these perpetrators to judicial account.

### **The Holy See retarded Information Flow about the Holocaust**

The Holy See had the opportunity to garner and collate information about the Holocaust from its diplomats stationed throughout Europe. It could then have disseminated this knowledge to the Allied Powers. Instead, it chose ‘to decelerate the dissemination of this knowledge. It did not wish “to give publicity to the issue.”’<sup>3</sup>

Even as late as 1942, the Holy See said that ‘rumours’ about mass murder by the Nazis could not be verified. Later, when this evasion could no longer be maintained, it stated hypocritically that the crimes of one World War II combatant could not be condemned without condemning the crimes of another.<sup>4</sup>

### **Pius’ Compliant Submission to the Nazis and his Silence over the Invasions**

Through his encyclicals *Mit Brennender Sorge (With Burning Concern)* and the unpublished *Humani Generis Unitas (The Unity of the Human Race)* Pius XI tried in vain to regain the initiative that he had lost to the Nazis and acquire some control over ‘the Frankenstein he helped to create.’ But he was too late. Pius XII, his successor, abandoned such ideas and ‘adopted a policy of compliant submission’ when he became Pope in early 1939.<sup>5</sup> In fact, Pius XII quashed and ‘prevented the distribution of Pius XI’s written, but undelivered, speech against the latest policies of the Nazi-Fascist Axis.’ Tellingly:

Not only did Pius XII shred all the extant copies, but he destroyed the very

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p xii

<sup>2</sup> Kostich, Lazo M. *Holocaust in the ‘Independent State of Croatia’*. p77

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p43

<sup>4</sup> Ibid.

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p141

printing plates on which it had been engraved.<sup>1</sup>

### **Pius' Proclaimed Neutrality**

During Pius' 'neutral' papacy, the Holy See pressured Austria, Belgium, Czechoslovakia, France, and Poland to surrender to Germany.<sup>2</sup>

On 31 July 1942, the British ambassador to the Holy See, Sir Francis D'Arcy Osborne, wrote to Mrs McEwen:

It is very sad. The fact is that the moral authority of the Holy See, which Pius XI and his predecessors had built up into a world power, is now sadly reduced. I suspect that H.H. [His Holiness] hopes to play a great role as peacemaker and that it is partly at least for this reason that he tries to preserve a position of neutrality as between the belligerents. But, as you say, *the German crimes have nothing to do with neutrality* ... and the fact is that the Pope's silence is defeating its own purpose because it is destroying his prospects of contributing to peace.<sup>3</sup>

### **Pius' Silence over the Invasion of Norway**

When Pius XII, 'who would presently so solemnly assert "the right to life and freedom of all nations," was asked to condemn the invasion of Norway' (the 1940 commencement of Hitler's atrocious enslavement of Europe), he objected that there were only 2000 Roman Catholics in Norway (discarding the remaining 2,971,000 people who were subject to the invasion) and 'he had to think of the consequences for the "30,000,000 Catholics of Germany."'"<sup>4</sup>

### **Pius' Silence over the Invasion of Czechoslovakia**

On 16 March 1939, Hitler marched into Prague, and the state of Czechoslovakia ceased to exist. After this, the Western Powers petitioned Pius XII to protest the invasion. The Pope firmly rejected the request. German Ambassador von Bergen reported to Berlin:

The Pope has declined these requests very firmly. He has given those around him to understand that he sees no reason to interfere in historic processes in which *from the political point of view*, the Church is not interested.<sup>5,6</sup>

Pacelli's policy of appeasement to the Nazis began with this invasion. His self-exculpatory mendacious phrase that thenceforth echoed 'through the years' was 'the

<sup>1</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xvii

<sup>2</sup> Bible Students Congregation of New Brunswick. Can We Identify Antichrist? <http://www.bible411.com/identifiantichrist/chapter1.htm> (2007)

<sup>3</sup> Sciolino, Anthony J. *The Holocaust, the Church, and the Law of Unintended Consequences: How Christian Anti-Judaism Spawned Nazi Anti-Semitism, a Judge's Verdict*. p143. Emphasis added.

<sup>4</sup> McCabe, Joseph. *How The Cross Courted the Swastika For Eight Years*

<sup>5</sup> This is an example of Pius' disavowing his own political bent. Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p135. Emphasis added.

<sup>6</sup> The similarity between Pius' and Cain's response is clear: 'Am I my brother's keeper?' *Genesis* 4:9

Pope is working for peace.’ It was to dominate the face of the Holy See’s propaganda.<sup>1,2</sup>



### Pius and the Rape of Poland

In his book *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*, David Cymet emphasises:

One thing, however, can be stated with near certainty: the death of Pius XI and the rise of Pius XII made it much easier for Hitler to attack Catholic Poland without fear of repercussion from the center of Catholicism.<sup>3</sup>

According to Viennese Catholic historian Friedrich Heer, Pius XII saw the German invasion of Poland as a political opportunity for the Poles to join the Germans in an alliance against Soviet Russia: ‘Let us end this war between brothers and unite our forces against the common enemy of atheism – Russia.’<sup>4</sup>

In fact, Pius XII’s tortuous diplomacy witnessed the converse: Nazi Germany initially joined communist Russia via the Molotov-Ribbentrop Pact, and crushed Poland.

<sup>1</sup> See, for example: Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). pp222-23

<sup>2</sup> Photograph: On 11 May 1945, the Sudeten German civilians who inhabited Volary (present-day Czech Republic), are forced by US troops to walk past the bodies of 30 Jewish women, who were starved to death by German SS troops in a 500 kilometres death march across Czechoslovakia from Helmbrechts Concentration Camp to Volary. Buried in shallow graves in Volary, the bodies were exhumed by German civilians working under direction of Medics of 5th Infantry Division, U.S. Third Army. The bodies were later placed in coffins and reburied in the cemetery in Volary. Source: National Archives and Records Administration. Author: US Army Signal Corp. This file is in the public domain.

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p177. Emphasis added.

<sup>4</sup> Ibid.



On 4 June 1939, Pius told Sir Francis D'Arcy Osborne, the British representative to the Holy See, of his readiness to act as a mediator between the Reich and Poland. The Principal Secretary of the British Foreign Office was critical of Pius' political aspirations:

I feel that he would be able to influence events far more effectively as champion of certain moral principles in the world of today than he is likely as possible but improbable candidate for the post of mediator between the Axis and the Democracies.<sup>1</sup>

Similarly, François Charles-Roux, French ambassador to the Holy See, was also critical of Pius' political dreams:

Matters have reached the point when to preserve the peace the Holy Father, whose efforts to preserve it have been so untiring, should now state with the authority which He alone disposes that a country whose huge territorial annexations have only increased its insatiable appetite is entirely responsible for the present dangerous situation.<sup>2</sup>

'But Charles-Roux's words made no impression on Pius XII.'<sup>3</sup>

In spite of the pleas of the Polish government and the Western powers to condemn the German attack, Pius XII remained silent. In fact, not only was he silent, but instead of condemning Nazi Germany for its territorial demands, Pius urged the Polish government to accede to the German insistences. One day before the attack on Poland, the Holy See sent a note via its nuncio urging the government to recognise that 'Poland does not oppose the return of Gdańsk to Germany.'<sup>4</sup>

This prompted Josef Beck, the Polish Foreign Minister, to write in his memoirs:

The initiative of the Holy See was unfortunate. In the last days of August 1939 the Pope approached us suggesting that the cession of Gdańsk would save the peace. I replied that the publication of this proposal would offend the most sensitive feelings of the Catholic majority of citizens in this country.<sup>5</sup>

Germany invaded Poland on 3 September with a Blitzkrieg offensive involving more than 2000 tanks and 1000 planes. Warszawa capitulated on the 17th. By order of the German bishops, church bells were rung throughout Germany for a full week.<sup>6</sup>

The Third Reich annexed the Northern and Western regions of Poland as part of Grossdeutschland. They were subject to Gauleiter Arthur Greiser.

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p175

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. page number unspecified. Yet another instance of Pius' breach of his claimed neutrality.

<sup>5</sup> Ibid. pp175-76

<sup>6</sup> Ibid. p176

Poland lost 300,000 men, and around 450,000 prisoners were taken by the Germans and 200,000 by the Soviets.<sup>1</sup>



On 7 September 1939, von Bergen reported to the German Foreign Ministry:

The Pope's *refusal to take sides against Germany* would be entirely in harmony with assurances he has repeatedly conveyed to me through [a] trusted agent in recent weeks.<sup>2</sup>

In the words of Juliusz Słowacki, one of the 'Three Bards' of Polish literature:

*O Poland, in Rome lies your downfall.*

Von Bergen also pointed out to his superiors in Berlin how fortunate they were to have Pius XII as pope, rather than Pius XI.<sup>3</sup>

In 1939 also, in conformity with Himmler's racial plan, nearly one million Poles were expelled and driven east to the Generalgouvernement to make room for Volksdeutsche from Eastern Europe and the German Reich. Millions of Polish citizens were rounded up for compulsory labour. This displacement was accompanied by an extensive programme of systematic looting and robbery of Jewish and Polish property. Additionally, at least 20,000 of the most prominent Polish citizens were

<sup>1</sup> Photograph: Kazimiera Mika, a ten-year-old Polish girl, mourns the death of her older sister, who was killed in a field near Jana Ostroroga Street in Warsaw during an air raid by the German Luftwaffe. Author: Julien Bryan. Source: Julien Bryan (23 October 1939). 'Documentary Record of the Last Days of Once Proud Warsaw'. *Life* magazine, 73-77. This work is in the public domain.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p177. Emphasis added.

<sup>3</sup> Ibid.

murdered in 760 mass executions under ‘Operation Tannenberg’ (‘Unternehmen Tannenberg’).



The victims were rounded up in the streets and often executed on the spot.<sup>1</sup> Others were sent to forced labour in Germany or to Auschwitz. Some were imprisoned and later executed. ‘News of the German massive arrest and displacement of population and killing of Polish intelligentsia did not move the Pope to action.’ Sir Francis D’Arcy Osborne was appalled by the Pope’s silence:

An ostrich-like policy towards notorious atrocities ... Through his inaction the great moral authority enjoyed by the Papacy throughout the world under Pius XI has been notably diminished.<sup>2,3</sup>

### *Summi Pontificatus*

On 20 October 1939, seven weeks after the invasion, and after many appeals were received from Polish Church leaders, Pius XII finally issued a belated 12,500 word encyclical, *Summi Pontificatus* (‘On the Unity of Human Society’). In this he proclaimed his self-delusional actions to prevent war, and expressed compassion for the displaced Poles, but refrained from condemning Germany by name.

With his usual ‘diplomatic astuteness’ he began his dulcet words of accommodation:

<sup>1</sup> Photograph of Execution of Polish hostages by an Einsatzgruppe (SS death squad) on 20 October 1939 in occupied Kórnik. Collection: German Federal Archives. Current location: Sammlung von Repro-Negativen (Bild 146). Attribution: Bundesarchiv, Bild 146-1968-034-19A / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p178

<sup>3</sup> Peter Godman (*Hitler and the Vatican*, p164) states that a symbol of the strategy of Pius XII ‘would be an ostrich with its head in the sand.’

In the very year which marks the fortieth anniversary of the consecration of mankind to our Redeemer's Most Sacred Heart, the inscrutable counsel of the Lord, for no merit of Ours, has laid upon Us the exalted dignity and grave care of the Supreme Pontificate ...

2. And We, as a newly ordained priest, then just empowered to recite 'I will go in to the altar of God' (*Psalms* xliii. 4), hailed the Encyclical *Annum Sacrum*<sup>1</sup> with genuine approval, enthusiasm and delight as a message from heaven. We associated Ourselves in fervent admiration with the motives and aims which inspired and directed the truly providential action of a Pontiff so sure in his diagnosis of the open and hidden needs and sores of his day. It is only natural, then, that We should today feel profoundly grateful to Providence for having designed that the first year of Our Pontificate should be associated with a memory so precious and so dear of Our first year of priesthood, and that We should take the opportunity of paying homage to the King of kings and Lord of lords (*I Timothy* vi. 15; *Apocalypse* xix. 6) as a kind of Introit prayer to Our Pontificate, in the spirit of Our renowned predecessor and in the faithful accomplishment of his designs, and that, in fine, We should make of it the alpha and omega of Our aims, of Our hopes, of Our teaching, of Our activity, of Our patience and of Our sufferings, by consecrating them all to the spread of the Kingdom of Christ.

3. As *We review from the standpoint of eternity* the past forty years in their exterior events and interior developments, balancing achievements against deficiencies, We see ever more clearly the sacred significance of that consecration of mankind to Christ the King; We see its inspiring symbolism We see its power to refine and to elevate, to strengthen and to fortify souls. We see, besides, in that consecration a penetrating wisdom which sets itself to restore and to ennoble all human society and to promote its true welfare. It unfolds itself to Us ever more clearly as a message of comfort and a grace from God not only to His Church, but also to a world in all too dire need of help and guidance: to a world which, preoccupied with the worship of the ephemeral, has lost its way and spent its forces in a vain search after earthly ideals. It is a message to men who, in ever increasing numbers, have cut themselves off from faith in Christ and, even more, from the recognition and observance of His law; a message opposed to that philosophy of life for which the doctrine of love and renunciation preached in the Sermon on the Mount and the Divine act of love on the Cross seem to be a stumbling block and foolishness.

4. Even as the precursor of the Lord proclaimed one day to those who sought and questioned him: 'Behold the lamb of God' (*Saint John* i. 29), in order to warn them that the desired of the nations (cf. *Aggeus* ii. 8), dwelt, though as yet unrecognized, in their midst, so, too, the representative of Christ addressed his mighty cry of entreaty: 'Behold your King' (*Saint John* xix. 14) to the renegades,

<sup>1</sup> *Annum Sacrum* was an encyclical of Leo XIII in 1899, in which he ordained that on certain days of June that year, 'certain prayers be said, and on each of these days be added to the other prayers the litany of the Sacred Heart' that he had approved.

to the doubters, to the wavering, to the hesitant, who either refused to follow the glorious Redeemer, living ever and working in His Church, or followed Him with carelessness and sloth.

5. From the widening and deepening of devotion to the Divine Heart of the Redeemer, which had its splendid culmination in the consecration of humanity at the end of the last century, and further in the introduction, by Our immediate predecessor of happy memory, of the Feast of Christ the King, there have sprung up benefits beyond description for numberless souls – as the stream of the river which maketh the City of God joyful (*Psalm* xlv. 5). What age had greater need than ours of these benefits? What age has been, for all its technical and purely civic progress, more tormented than ours by spiritual emptiness and deep-felt interior poverty? May we not, perhaps, apply to it the prophetic words of the Apocalypse: ‘Thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.’ (*Apocalypse* iii. 17.)

6. Can there be, Venerable Brethren, *a greater or more urgent duty than to preach the unsearchable riches of Christ* (*Ephesians* iii. 8) to the men of our time? Can there be anything nobler than to unfurl the ‘Ensign of the King’ before those who have followed and still follow a false standard, and to win back to the victorious banner of the Cross those who have abandoned it? ...

14. ... And though from that first moment We felt all the great weight of responsible cares inseparable from the supreme power given to Us by Divine Providence ...

20. ... *we shall not let Ourselves be influenced by earthly considerations* nor be held back by mistrust or opposition, by rebuffs or lack of appreciation of Our words, nor yet by fear of misconceptions and misinterpretations. We shall fulfill Our duty, *animated ever with that paternal charity* which, while it suffers from the evils which afflict Our children, at the same time points out to them the remedy; We shall strive to imitate the Divine Model of shepherds, Jesus, the Good Shepherd, Who is light as well as love: ‘Doing the truth in charity’ (*Ephesians* iv. 15).

23. Venerable Brethren, as We write these lines the terrible news comes to Us that the dread tempest of war is already raging *despite all Our efforts to avert it*. When We think of the wave of suffering that has come on countless people who but yesterday enjoyed in the environment of their homes some little degree of well-being, We are tempted to lay down Our pen. Our paternal heart is torn by anguish as We look ahead to all that will yet come forth from the baneful seed of violence and of hatred for which the sword today ploughs the blood-drenched furrow.

24. But precisely because of *this apocalyptic foresight of disaster*, imminent and remote, We feel We have a duty to raise with still greater insistence the eyes and hearts of those in whom there yet remains good will to the One from Whom alone comes the salvation of the world – to One Whose almighty and merciful Hand can alone calm this tempest ...



26. ... But for those also for whom as yet the hour of light from on high has not come, Our heart knows only love, Our lips move *only* in prayer ...<sup>1</sup>

106. ... The blood of countless human beings, even non-combatants, raises a piteous dirge over a nation such as Our dear Poland, which ... has a right to the generous and brotherly sympathy of the whole world, while it awaits, relying on the powerful intercession of Mary,<sup>2</sup> Help of Christians, the hour of a resurrection in harmony with the principles of justice and true peace.

107. What has already happened and is still happening, was presented, as it were, in a vision before Our eyes when, while still some hope was left, *We left nothing undone* in the form suggested to us by Our Apostolic office and *by the means at Our disposal*, to prevent recourse to arms and to keep open the way to an understanding *honorable to both parties* [!]. Convinced that the use of force on one side would be answered by recourse to arms on the other, We considered it a duty inseparable from Our Apostolic office and of Christian Charity *to try every means* to spare mankind and Christianity the horrors of a world conflagration ...<sup>3</sup>

111. Whatever We can do to hasten the day when the dove of peace may find on this earth, submerged in a deluge of discord, somewhere to alight, We shall continue to do ...

113. Pray then, Venerable Brethren, pray without ceasing ...<sup>4</sup>

### *Pius' Continuing Silence*

Pius refused to speak on Poland's behalf,<sup>5</sup> and his eagerness to persuade Poland to make sacrifices to appease Germany led the British Foreign Office to speculate that 'the papacy had abdicated its moral authority,' and to write a memorandum that charged Pacelli with moral impotence.<sup>6</sup>

'The lack of a resounding denunciation' of the invasion 'was baffling' to both the British and the French.<sup>6</sup>

In December 1939, after Cardinal Hlond fled Poland and arrived in Rome, Vatican Radio broadcast a report that originated from him on the terror in Poland. When German Ambassador von Bergen protested against the broadcasts in the

<sup>1</sup> Photograph of Pius XII. Date: 1939. Source: [http://www.fenyiratok.hu/product\\_category/foto\\_kepeslapok/page/17/](http://www.fenyiratok.hu/product_category/foto_kepeslapok/page/17/). Author: Vatican. This file is in the public domain.

<sup>2</sup> No powerful intercession to aid Poland came from Pius, who relied without success on Mary for such. In spite of the fact that 'the Virgin Mary is always victorious.' *Sacro Vergente anno*

<sup>3</sup> Notwithstanding, later, Pius favoured the escalation of the Cold War with the use of nuclear weapons.

<sup>4</sup> [http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_20101939\\_summi-pontificatus.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20101939_summi-pontificatus.html) (2019) Emphases added.

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p232. But see also: Gilbert, Martin. 'Hitler's Pope?'. *The American Spectator*, 18.8.06

<sup>6</sup> Ibid. pp229, 232

name of the German government, the broadcasts were promptly silenced. On 29 January 1940, Bergen confirmed the cessation of *all* broadcasts about atrocities in Poland. Bergen pointed out to his superiors in Berlin how fortunate they were to have Pius XII rather than his predecessor.<sup>1</sup>

At the 1940 New Year reception in the Vatican, Pius XII personally took care to dispel any idea that he was opposed to the Nazi regime, and assured the German chargé d'affaires of his special feelings for Germany. Monsignor Montini, the future Paul VI, was able to assure von Bergen that the Holy See was unquestionably not anti-German. After all, *the Pope regarded the German claims on Poland as reasonable*, and had advised Poland to accept the claims through its nuncio in Poland.<sup>2</sup>

In 1941 Pius alluded vaguely to atrocities. The Vatican Secretary of State informed the Polish ambassador to the Holy See, Kazimierz Papée, that when Pius spoke in veiled words about atrocities, he had Poland in mind, notwithstanding that he never mentioned the country by name.<sup>3</sup>

Professor Phayer has pointed out that even though ambassador Papée and other Western diplomats repeatedly pressed Pius about the Holocaust, Pius omitted repeatedly to discuss it with Germany's ambassador Ernst von Weizsäcker.<sup>4</sup>

In May 1942 Kazimierz Papée complained to the Secretary of State that Pius XII had failed to condemn the latest Nazi wave of terror in Poland. Cardinal Maglione replied evasively that it was impossible for the Holy See to document each atrocity.<sup>5</sup>

The Holy See claimed that silence spared the Poles from greater atrocities.<sup>6</sup> However, during the months that followed, Harold G Tittman, of the US State Department, reported from information given to him by the Polish ambassador, that 'in Poland the attitude of the population toward the Holy See is reported to be reserved, even hostile ... The Polish people apparently have no patience with arguments to the effect that intervention by the Holy See would only worsen their plight.'<sup>7</sup>

In a review of Michael Phayer's book *Pius XII, The Holocaust, and the Cold War* for the Catholic journal *Commonweal*, John Connelly wrote:

We know that Pius *never openly condemned Nazi genocide of the Jews*. But what did he say when fellow Catholics became victims of mass murder? The answer is: not much. From the fall of 1939 the Nazi regime began a slaughter of Polish Catholics without precedent. Priests were arrested and incarcerated by

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p177

<sup>2</sup> Ibid. pp178-79. Emphasis added.

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p25

<sup>4</sup> Source: Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p387

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p23

<sup>6</sup> Ibid. p25. This is an argument that apologists defending Pius' inaction have presented forcefully many times.

<sup>7</sup> Ibid. pp23-24

the thousands. Men, women, and children died by the hundreds of thousands, victims of calculated policies of extermination that can be called genocidal. Pius was supplied with reports of Nazi crimes in Poland, but to the chagrin of Polish church officials *he issued no public protest*. During 1942 reports poured into the Vatican detailing Nazi mass murder, not only of Poles but of Jews. Poles and non-Poles wondered in disbelief at the Vatican's silence.<sup>1</sup>

It has been said that the likely reason for Pius' silence was his perception that the Vatican must be protected *at all costs, including the assassination of hundreds of thousands of Poles*, and that any criticism that he might make of the Nazis would result in their physical retaliation against the Vatican.<sup>2</sup>

In 1942 also, when the tide was turning against Adolf Hitler, the Third Reich faced the Allied Powers' demand of unconditional surrender, to which Pius XII strongly objected.<sup>3</sup>

Also in 1942, six countries, including the US, Britain and Poland, presented Pius with simultaneous *démarches*:

A policy of silence in regard to such offences [in Poland] against the conscience of the world must necessarily involve a renunciation of moral leadership and a consequent atrophy of the influence and authority of the Vatican.<sup>4</sup>

Cardinal Maglione replied that so many countries had filed these *démarches* that the Holy See could not accede without the Axis accusing it of deferring to Allied pressure.<sup>5</sup>



Kazimierz Papée,<sup>6</sup> a loyal Polish Catholic, witnessed Pius' annoyance when the disasters in Poland were brought to his attention. These are his exact words:

I remember, when I came to see the Holy Father for perhaps ... the tenth time in 1944; he was angry. When he saw me as I entered the room and stood at the door awaiting permission to approach, he raised both his arms in a gesture of exasperation: 'I have listened again and again to your representations about Our unhappy children in Poland. Must I be given the same story yet again?' I knelt before him and I said, 'Holy Father, however often I have come, I will come again and again to beg you to do more and yet again more for the Poles.'

<sup>1</sup> 'The First Cold Warrior?': Review of Phayer, Michael. *Pius XII, the Holocaust and the Cold War: Commemorial*, 26 September 2008, pp20-24. Emphases added.

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp25-26

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p179

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p28

<sup>5</sup> Ibid. page number unspecified

<sup>6</sup> Photograph of Kazimierz Papée. Date: 1932. Source: <http://audiovis.nac.gov.pl/obraz/88130/79013dea52dad201fd959e3d3e6a81d1>. Author: unknown. This file is in the public domain.



All to no avail. Pius was inhumanly impervious.<sup>1</sup>

### **Pius and the Nazi Invasions of Holland, Belgium and Luxembourg**

Despite repeated earlier statements by Hitler that he would not violate the neutrality of Belgium, Luxembourg and the Netherlands, he treacherously attacked them on 10 May 1940.

Pius did not protest, he merely sent expressions of sympathy to the Queen of the Netherlands, the King of Belgium, and the Grand Duchess of Luxembourg;<sup>2</sup> but he abstained from explicitly naming the aggressor or condemning the unprovoked attack against them.

On 13 May, French Ambassador Charles-Roux reminded Domenico Tardini, head of the foreign section of the Vatican Secretariat of State, that expressing compassion for the victims was quite different from condemning the aggressor.<sup>3</sup>

### **Pius and the Attacks on France**

The German army reached Paris on 10 June 1940. Reflecting the stance of the Holy See, Papal Nuncio Orsenigo in Berlin was jubilant at the news. German Under-Secretary of State Ernst Woermann described Orsenigo's mood:

He hopes that when we march into Paris,<sup>4</sup> we will do so through Versailles. He also seemed actually to look forward to Italy's entry into the war.<sup>5</sup>



On that same day, Italy declared war against France and Great Britain. 'The Italian bishops enthusiastically blessed the troops going to the front' and taught them that:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p386

<sup>2</sup> *Wikipedia* 'Pope Pius XII and the Holocaust' (2019)

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p190

<sup>4</sup> Photograph of German soldiers of the 30. Infanterie-Division march on Avenue Foch. Date: 14 June 1940. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-L05487 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p191. No Church neutrality here.

obedience to the State in war is ordained by God as a religious duty.<sup>1,2</sup>

As in the case of Italy's invasion of Ethiopia, so also the Holy See remained silent on Italy's attack on France. Frenchman Eugene Cardinal Tisserant, a prominent member of the Roman Curia, had some acrimonious words for Pius XII. In a letter written from Rome on 11 June, he addressed Cardinal Suhard of Paris:

I urgently asked the Pope as early as December to issue an encyclical about the individual duty to obey the imperatives of conscience, as this is the most vital point of Christianity ... I am afraid that history may be obliged in time to come to blame the Holy See *for a policy accommodated to its own advantage and little more.*<sup>3</sup>

### **Pius' Silence over the Invasion of Yugoslavia**

Hitler launched an attack on Yugoslavia and Greece on 6 April 1941. On 17 April, Yugoslavia surrendered, and King Peter and the remnants of the royal government fled to London. British Ambassador to the Holy See, Sir Francis D'Arcy Osborne, appealed to Pius XII to condemn the attack on Yugoslavia, but *Pius refused.*<sup>4</sup>

### **Vatican Silence over the Massacres of the Jews**

Possibly the most comprehensive study is that of John F Morley in his *Vatican Diplomacy and the Jews During the Holocaust, 1939-1943*. His central conclusion is:

This study of the Vatican and Jewish sources has revealed little evidence that the nuncios manifested any consistent humanitarian concern about the sufferings of the Jews during the years 1939 to 1943. This research has indicated that the Vatican diplomats only rarely acted on behalf of the Jews as Jews, and this usually only for specific individuals. They sometimes had words of sympathy for the Jews, but little action followed from these words.<sup>5</sup>

### **Pius' Silence Generally. 'Et Papa tacet'**

Pius was a capacious writer. Carlo Falconi, in his book *The Silence of Pius XII*, concluded of Pius' extensive writings and their silence about the aggression:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p190

<sup>2</sup> Thereby confirming the generalisation of the Catholic man of peace, E I Watkin, that 'historical fact reveals that bishops have systematically supported all wars waged by the government of their country.'

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p190. Emphasis added.

<sup>4</sup> Ibid. p196. Emphasis added.

<sup>5</sup> Morley, John F. *Vatican Diplomacy and the Jews During the Holocaust, 1939-1943*. p196

Not a single document dealt with it explicitly or exclusively, and the rare and limited hints were made in summary allusions. Moreover these were drafted not in a language of outrage but consistently in a cold and juridical style. We look in vain among the hundreds of pages of Pius XII's allocutions, messages, and writings for the angry, fiery words that would brand such horrible acts for ever.<sup>1</sup>

Of Pius' public statements, Falconi found that:

Pius XII *never* promulgated an explicit and direct condemnation of the war and aggression, and still less of the unspeakable acts of violence carried out by the Germans and their accomplices under cover of war.<sup>2</sup>

On Pius XII's lack of public protest, Yad Vashem's Jerusalem Holocaust Memorial states:

*In 1933, when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime to preserve the Church's rights in Germany, even if this meant recognizing the Nazi racist regime. When he was elected Pope in 1939, he shelved a letter against racism and anti-Semitism that his predecessor had prepared. Even when reports about the murder of Jews reached the Vatican, the Pope did not protest either verbally or in writing. In December 1942, he abstained from signing the Allied declaration condemning the extermination of the Jews. When Jews were deported from Rome to Auschwitz, the Pope did not intervene. The Pope maintained his neutral position throughout the war ...*<sup>3</sup>

### **Pius' Defence of His Silence**

Only once did Pius XII publicly express his defence of his silence. In an address on 2 June 1943 to the College of Cardinals, he said:

Every single word in Our statements addressed to the competent authorities, and every one of Our public utterances, has had to be weighed and pondered by Us with deep gravity, in the very interest of those who are suffering, so as not to render their position even more difficult and unbearable than before, be it unwittingly and unintentionally.<sup>4</sup>

However, this blanket claim does not accord with reality. The Polish government is on record as pleading for condemnation of the German attack. Of the countries participating in genocide and ruled by Catholic heads of state (namely, Croatia and Slovakia) the dictators were in frequent liaison with the Holy See and were responsive to Pius' inclinations. Pius did not intervene. In particular, the genocide of

<sup>1</sup> Falconi, Carlo. *The Silence of Pius XII*. pp39-40

<sup>2</sup> Ibid. p29. Emphasis added.

<sup>3</sup> *Wikipedia* 'Public statements of Pope Pius XII on the Holocaust' (2014)

<sup>4</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p114

Christian Orthodox Serbs in the Roman Catholic Independent State of Croatia (NDH) by Catholic Croatians was distinct from any other genocide in that country which might have been occasioned by the Germans. Similarly, the genocide of Jews living in Slovakia was an initiative of the Catholic government which contracted to pay Nazi Germany 500 Reichsmarks (US\$200) for every deported Jew. The Slovak State paid the German state 100 million Slovak crowns in advance.<sup>1</sup> Yet Pius remained silent, ‘in the very interest of those who are suffering.’

### Never, Never, Never

German Catholics were never excommunicated for belonging to the Nazi Party or for supporting Hitler. The only known Nazi to be formally excommunicated from the Church was Joseph Goebbels – because he had married a Protestant.

Pius XII:

never excommunicated Adolf Hitler;  
 never placed *Mein Kampf* on the *Index of Forbidden Books*;<sup>2</sup>  
 never declared it a sin for Catholics to participate in the Nazi’s slaughter;  
 never expressed a candid *public* word on behalf of the millions of Jews who were suffering during the Holocaust;  
 never ‘spoke out explicitly against the massacre of the Jews of Europe’;  
 never explicitly condemned the Holocaust;  
 and never decried Nazi crimes or Nazi Germany even after the War.

### Pius’ Involvement with, and Jubilation over Hitler’s Invasion of Russia

Christ was ‘The Prince of Peace’.<sup>3</sup>

Possibly one of the most telling measures of Pius XII’s unsuitability as the ‘Vicar of Christ’,<sup>4</sup> was his jubilation over the Nazi invasion of the Soviet Union.

‘Operation Barbarossa’,<sup>5</sup> commencing 22 June 1941, was the code name for Germany’s invasion of the Soviet Union.

Over the course of the operation, about 4,000,000 soldiers of the Axis Powers invaded the USSR along a 2900 kilometre front. In addition to troops, it employed 600,000 motor vehicles and 750,000 horses. It was the greatest invasion in the history of warfare, opening the largest and bloodiest theatre of combat ever.

<sup>1</sup> *The Slovak Spectator*. [http://www.spectator.sk/articles/view/31550/2/archbishop\\_prays\\_for\\_tiso.html](http://www.spectator.sk/articles/view/31550/2/archbishop_prays_for_tiso.html) (2009)

<sup>2</sup> By contrast, Nazi Alfred Rosenbeg’s *Der Mythos des zwanzigsten Jahrhunderts* (*The Myth of the Twentieth Century*) was placed on the *Index*. Refer to: Wolf, Hubert. *Pope and Devil: The Vatican’s Archives and the Third Reich*. p248

<sup>3</sup> *Isaiah* 9:6 (Catholic Douay-Rheims Bible)

<sup>4</sup> ‘A title of the pope implying his supreme and universal primacy, both of honour and of jurisdiction, over the Church of Christ.’ (*Catholic Encyclopedia*)

<sup>5</sup> Photograph on the next page of the Wehrmacht near Pruzhany, Belarus. Date: June 1941. Source: Большая онлайн-библиотека e-Reading. Author: unknown. This file is in the public domain.



Riga, the Latvian capital was taken by the Nazis on 1 July 1941; Kiev, the capital of Ukraine, fell on 19 September; the Germans reached the gates of Leningrad in early September, and the suburbs of Moscow on 25 November.

‘Barbarossa’ resulted in an extremely high rate of fatalities, namely, 95% of all German Army casualties that occurred from 1941 to 1944, and 65% of all Allied military casualties from the entire war. Approximately 2.8 million Soviet prisoners were killed in just eight months of 1941-1942.<sup>1</sup>

‘Pius XII encouraged Catholics to volunteer for the Russian front. Catholics – most of them devotees of the Virgin of Fátima – joined the Nazi armies, from Italy, France, Ireland, Belgium, Holland, Latin America, the U.S. and Portugal. Spain sent a Catholic Blue Division.’<sup>2</sup> Then, in October, 1941, while the Nazi armies advanced towards Moscow, Pius urged Catholics to pray for a speedy realisation of Our Lady of Fátima’s promise ‘My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted.’<sup>3</sup>

In addition, Murphy and Arlington refer to Sister Pascalina Lehnert’s account of Pius XII’s supportive reaction to these horrendous events:

As Hitler’s armies crossed the Russian frontier in June 1941, the nun showed as much *jubilant* as the Pope. They both joined in joyful prayers. Even in

<sup>1</sup> Wikipedia ‘Operation Barbarossa’ (2014)

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 3

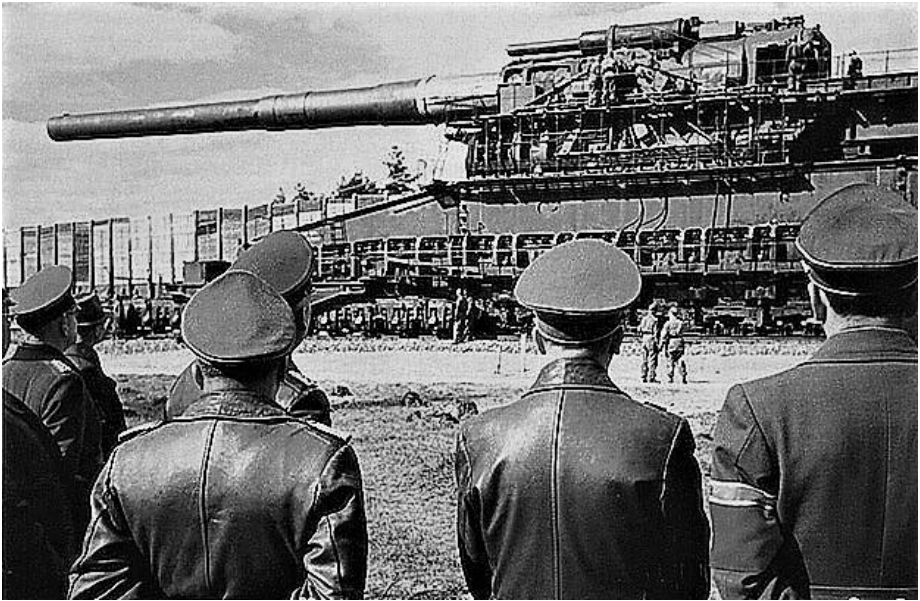
<sup>3</sup> Refer to Chapters 15 and 16, below, for details of Our Lady and her political applications.

defiance of world opinion, Pius and Pascalina said novenas<sup>1</sup> for the Nazis and asked God to intercede for their *total victory* in Russia ...<sup>2</sup>

### Summary

The opportunistic moral standards of Pius the politician differed from those of most of the major civilised nations of the world.

*Like disposable egg cartons, Pius XII intentionally abandoned both Polish Jews and Polish Catholics to the all-consuming Nazi war machine.*



*Adolf Hitler (second from right) and Albert Speer (right) inspect the 800mm, 1350 tonnes, Schwerer Gustav railway gun in 1943 – the most powerful gun ever built. It fired shells weighing 7 tonnes to a range of 47 kilometres. It was used in Operation Barbarossa, perhaps in response to Pius XII's prayers.<sup>3</sup>*

<sup>1</sup> A novena is 'A nine days' private or public devotion in the Catholic Church to obtain special graces.' That to St Hubert 'is made against madness by people bitten by a mad dog or wolf.' (*Catholic Encyclopedia*)

<sup>2</sup> Murphy, Paul I with Rene R Arlington. *La Popessa*. p252. Emphasis added. In complete contrast, the article 'Sacro Vergente' in *Wikipedia* (April 2015) states categorically 'despite strong pressures, he [Pius XII] never approved a war against communism or Russia in 1941.' See also: Lehnert, Maria Pascalina. *Ich durfte ihm dienen, Erinnerungen an Papst Pius XII*.

<sup>3</sup> Source: unknown. Author: Fotograf Walter Frentz. This file is in the public domain.

## 7 – Pius and the Jews of Europe during the War

Impartial history reveals that Pius XII was anti-Semitic; notwithstanding claims by apologists to the contrary. As Eugenio Pacelli, he was heir to a long-standing Catholic anti-Semitism that still enjoyed respectability in the 1930s.<sup>1</sup>

The affinity between the Catholic Church and National Socialism, and the Church's failure to oppose the Nazis was rooted, not only in this continuing patent anti-Semitism and anti-Judaism of the Church, but also in its requirement of total obedience to authority – so ably personified in Pius XII and Adolf Hitler (a Catholic) – which it passed on to Nazism, making the two indistinguishable on many issues.

Setting the tone for the Holocaust, under Pius XII, German Catholics understood from their Church that the Nazi regime was to be accepted as the valid authority of the state, and was therefore to be obeyed. Christel Beilmann, a memoirist, recalled:

Whoever opposed the authority of the state in any way acted illegally according to the church.<sup>2</sup>

A contemporary authoritative formulation of the Church's view on anti-Semitism was published in 1930 by a lifelong close associate of Eugenio Pacelli, the Jesuit theologian Gustav Gundlach, under the title 'Anti-Semitismus' in the *Lexicon für Theologie und Kirche*. Gundlach approved anti-Semitism being promoted for general political, economic, and cultural reasons. He alleged that 'global plutocracy and Bolshevism' manifest 'dark aspects of the Jewish soul expelled from its homeland which are destructive of human society.'

He fully subscribed to the measures against the Jews advocated by the Nazis. Thus, anti-Semitism: 'is permissible when it combats, by moral and legal means, a truly harmful influence of the Jewish segment of the population in the areas of economy, politics, theatre, cinema, the press, science, and art ...'<sup>3</sup>

As early as 1917 Pacelli evidenced lack of sympathy for the Jews. In the case of a simple request from Rabbi Dr Weiner of Munich, Pacelli 'was capable of implicating the Holy See in a diplomatic sleight of hand in order to frustrate the possibility of helping the German Jews' even in a 'minor liturgical matter.'<sup>4</sup>

While still a nuncio, Pacelli's reports 'contain anti-Semitic stereotypes. Disparaging remarks about Jews are particularly frequent in his reports about the Council Republic in Munich.' He also sloganeered against a 'Jewish-Bolshevik world conspiracy.'<sup>5</sup>

The following table gives a perspective of the enormity of the Nazi's anti-Semitic atrocities and of the vastness of Pius XII's 'icy' silence.

<sup>1</sup> Atkin, Nicholas & Frank Tallet. *Priests, Prelates & People*. p260

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p78

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp1-2

<sup>4</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p71

<sup>5</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. pp79-80

The Number of Jews Murdered in the Holocaust, by Country

Country	Pre-war Jewish Population	Estimated Number Murdered <sup>1</sup>	Percentage Murdered
Finland	2,000	7	0.35
Denmark	8,000	60	0.75
Norway	1,700	762	45
Luxembourg	3,500	1,000	29
Estonia	4,500	2,000	44
Italy	44,500	7,500	17
Belgium	66,000	25,000	38
Austria	185,000	50,000	27
Yugoslavia	78,000	60,000	77
Greece	75,000	65,000	87
Latvia	91,500	70,000	77
Slovakia	89,000	71,000	80
France	350,000	77,000	22
Bohemia/Moravia	118,000	78,000	66
Netherlands	140,000	100,000	71
Lithuania	168,000	140,000	83
Germany	565,000	142,000	25
Romania	609,000	270,000	44
Hungary	825,000	550,000	67
Soviet Union <sup>2</sup>	3,020,000	c.1,500,000	c.50
Poland	3,300,000	3,000,000	91
<b>Total</b>	<b>9,743,700</b>	<b>c.6,200,000</b>	<b>c.64</b>

From the time when the mass killings began, the Holy See was extremely well informed via its own diplomatic channels and a variety of other contacts. Nevertheless, Pius refrained from overt condemnation of the Nazis throughout the length of the Holocaust.

<sup>1</sup> Table adapted from: <http://history1900s.about.com/library/holocaust/bldied.htm> (2014). For additional estimates refer to: Dawidowicz, Lucy. *The War Against the Jews, 1933-1945*. Edelheit, Abraham and Hershel Edelheit. *History of the Holocaust: A Handbook and Dictionary*. Gutman, Israel (ed). *Encyclopedia of the Holocaust*. Hilberg, Raul. *Destruction of European Jews*.

<sup>2</sup> Estimates of the number of Jews murdered in the Soviet Union vary from 700,000 to three million.



Under Pius, the Holy See and Roman Catholic bishops did not urge, either overtly or covertly, an institutional response to the Holocaust. This they could have quite easily done. 'Had the leaders of the church urged Catholics to save Jews, there would have been more rescuers and fewer victims.'<sup>1,2</sup>

### **Pius and the Jews and Catholics of Poland**

Poland is, and was a predominantly Catholic country.

Before World War II, there were 3,500,000 Jews in the Polish Second Republic (about 10% of the population). Between the 1939 German invasion of Poland and the end of the War, more than 90% of Polish Jewry perished. Only a small number survived or managed to escape the reach of the Nazis.

Every arm of the German bureaucracy was involved in the killing process, from the Interior Ministry and the Finance Ministry, to German firms and state-run trains for deportation to the camps. German companies bid for the contracts to build the crematoria in concentration camps run by the Nazis in the Generalgouvernement and other parts of occupied Poland.<sup>3</sup>

It is noteworthy that the number of Jews eliminated was highest in Catholic Poland, when, as recorded above:

In spite of the pleas of the Polish government and the Western powers to condemn the German attack, Pius XII remained silent. In fact, not only was he silent, but instead of condemning Nazi Germany for its territorial demands, Pius urged the Polish government to accede to the German insistences. One day before the attack on Poland, the Holy See sent a note via its nuncio urging the government to recognise that 'Poland does not oppose the return of Gdańsk to Germany.'

The courageous Polish courier Jan Karski wrote in a report from occupied Poland to France in 1940:

Nazi Jewish policy posed a grave danger to the Polish resistance because a large proportion of Polish society appreciated Nazi anti-Jewish policies and a narrow bridge was thus created between Germans and Poles.<sup>4</sup>

About 2 million Jews were shot and buried in mass graves. The survivors were incarcerated in newly created ghettos.

### ***The Warsaw Ghetto***

The Warsaw Ghetto was established in November 1940. It housed over 400,000 Jews from the vicinity, in an area of only 3.4 square kilometres. The atrocious

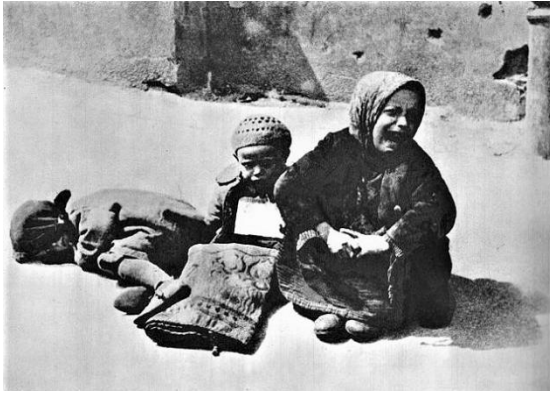
<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p132

<sup>2</sup> But see: Krupp, Gary (ed). *Pope Pius XII and World War II: The Documented Truth: A Compilation of International Evidence Revealing the Wartime Acts of the Vatican*

<sup>3</sup> *Wikipedia* 'The Holocaust in occupied Poland' (2014)

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p256

conditions led to a mortality rate so high that even mass graves could not accommodate the dead.<sup>1,2</sup>



### *The Warsaw Ghetto Uprising*

The Warsaw Ghetto Uprising was the 1943 act of Jewish resistance in the Ghetto to oppose Nazi Germany's final effort to transport the remaining ghetto population to Majdanek and Treblinka concentration camps. After the Grossaktion Warsaw of summer 1942, in which more than a quarter of a million Jews were deported from the ghetto to Treblinka and murdered, the remaining Jews began to build bunkers and smuggle weapons and explosives into the ghetto. The left-wing Jewish Combat Organization (ŻOB) and right-wing Jewish Military Union (ŻZW) formed and began to train. A small resistance effort to another round-up in January 1943 was partially successful and spurred the Polish groups to support the Jews in earnest.

The uprising started on 19 April when the ghetto refused to surrender to the police commander SS-Brigadeführer Jürgen Stroop, who then ordered the burning of the ghetto, block by block, ending on 16 May. A total of 13,000 Jews died, about half of them burnt alive or suffocated. It was the largest single revolt by Jews during World War II. The Jews knew that the uprising was doomed and their survival was unlikely. Marek Edelman, the only surviving ŻOB commander, said that the motivation for fighting was 'to pick the time and place of our deaths'. According to the United States Holocaust Memorial Museum, the uprising was 'one of the most significant occurrences in the history of the Jewish people'.<sup>3</sup>

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p119

<sup>2</sup> Photograph of homeless children in the Warsaw Ghetto. Date 1941. Source: *Męczeństwo, walka, zagłada Żydów w Polsce 1939–1945*, Wydawnictwo Ministerstwa Obrony Narodowej, Warszawa 1960, photo no 126. Photographer: unknown. This file is in the public domain.

<sup>3</sup> Photograph on the next page. ('One of the most iconic pictures of World War II') of Jews being forcibly expelled from one of the bunkers in the Warsaw Ghetto. First published in: Stanisław Piotrowski (1948) *Sprawozdanie Juergena Stroopa*, Warsaw: Spółdzielnia Wydawnicza Książka, pp. s. 85. Josef Blösche - SS man with the gun, was executed in 1969. This file is in the public domain.



In January 1940 there were 1540 Catholics and 221 other Christians imprisoned in the Ghetto. It is estimated that at the time of closure of the Ghetto it contained between 2000 and 5000 Christians.<sup>1</sup>



<sup>1</sup> Photograph of the Warsaw Ghetto: Market at the intersection of Ksawery Lubecki street and Gęsia street.. Date: 21 June 1941. Collection: German Federal Archives. Current location: Propagandakompanien der Wehrmacht - Heer und Luftwaffe (Bild 101 I). Attribution: Bundesarchiv, Bild 101I-134-0780-38 / Cusian, Albert / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

### The Liquidation of Jewish Ghettos

The subsequent liquidation of Jewish ghettos across Poland was closely connected with the formation of killing centres built by various German companies. Six such extermination camps (Auschwitz-Birkenau, Bełżec, Chełmno, Majdanek, Sobibór, and Treblinka) were established in which the mass murder of millions of Jews from Poland and other countries was carried out between 1942 and 1944. The camps were designed and operated by Nazi Germans.

From the Warsaw Ghetto at least 254,000 residents were sent to the Treblinka Extermination Camp in the summer of 1942.<sup>1</sup>



On arrival at Treblinka, stripped victims were forced into chambers and gassed in batches of 200 with the use of exhaust fumes generated by a tank engine. The gas chambers, expanded in August-September 1942, were able to kill 12,000 to 15,000 victims every day, with the maximum capacity of 22,000 executions in twenty-four hours.

At the Auschwitz-Birkenau (Oświęcim) Concentration Camp the gassing of Jews with cyanide-based Zyklon B began almost immediately. More than 20,000 people were gassed and cremated there each day. This extermination programme resulted in the death of over one million Jews from across Europe, among them, 200,000 from Poland. By early 1943, this camp was a killing factory with four crematoria working around the clock.

<sup>1</sup> Photograph of the deportation of Jews from Zamość to Bełżec death camp in April 1942. Source: *Męczeństwo, walka, zagłada Żydów w Polsce 1939–1945*, Wydawnictwo Ministerstwa Obrony Narodowej, Warszawa 1960, photo no 220. Author: unknown. This file is in the public domain.

Bełżec Extermination Camp began operating in March 1942 with gas chambers. It was able to handle over 1000 victims at a time. At least 434,500 Jews were exterminated there.

Sobibór Extermination Camp began mass gassing operations in May 1942. Prisoners were led to gas chambers where carbon oxides gases were released from the exhaust pipes of tank engines. The total figure of Jews murdered there is estimated at a minimum of 250,000.

The Majdanek forced labour camp became a killing ground for Polish Jews, with gas chambers constructed in late 1942. The gassing was performed in plain view of other inmates. Majdanek was the site of death of 59,000 Polish Jews.

Millions of people were transported to the extermination camps in trains organised by the German Transport Ministry and tracked by an IBM subsidiary.<sup>1</sup>

The SS recruited collaborationist auxiliary police from Soviet nationals in the Eastern regions conquered by the Wehrmacht. They were known as 'Trawniki men', and were deployed in all major killing sites of Operation Reinhard.<sup>2</sup> Trawniki took an active role in the executions of Jews at Bełżec, Sobibór, Treblinka II, Częstochowa, Lublin, Lwów, Radom, Kraków, Białystok, Majdanek and Auschwitz, amongst others. They were responsible for the annihilation of at least 83,000 Jews.

Myron Taylor, the personal representative of President Roosevelt, forwarded eyewitness accounts of the exterminations to Pius XII. 'Then silence.'<sup>3</sup>

Not one of the three Polish Catholic Bishops' Councils during the German occupation mentioned the mass murder of the Jews nor expressed any protest about it. Even during the synod that took place on 1 June 1943, days after the merciless liquidation of the Warsaw ghetto, the bishops were silent. In their correspondence with Rome the bishops never mentioned the annihilation of the Jews to which they were first-hand witnesses.<sup>4</sup>

Władysław Raczkiewicz, President of the Polish government-in-exile, appealed to Pius XII in January 1943 to publicly denounce Nazi violence. Bishop von Preysing of Berlin did the same, at least twice. Pius refused.<sup>5</sup>

The Allied governments issued a declaration of condemnation of the German Policy of Extermination of the Jewish Race. When Cardinal Maglione was asked if Pius XII would issue a similar proclamation, he replied that the papacy was 'unable to denounce publicly particular atrocities.' He made a similar comment when a

<sup>1</sup> Black, Edwin. *IBM and the Holocaust: The Strategic Alliance between Nazi Germany and America's Most Powerful Corporation*. Source: Wikipedia 'The Holocaust in occupied Poland' (2014)

<sup>2</sup> Operation Reinhard (Aktion Reinhard, also Einsatz Reinhard) was the codename given to the Nazi plan to murder European as well as most Polish Jews in the General Government.

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p290

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p256

<sup>5</sup> Holocaust (Israel Pocket Library). p134

complaint was made that Pius had failed to condemn the wave of atrocities in Poland.

Pius XII never apologised.<sup>1</sup>

### ***Correspondence concerning the Mass Extermination of Jews in Poland***

Jan Karski<sup>2</sup> was born in 1914 and brought up in a strongly Catholic family in a Łódź neighbourhood of Poland where he had many Jewish friends.

After graduating in law and diplomacy at university, further study in a military academy, then a couple of years as a cadet diplomat, Karski became an officer in the Polish army, which was overwhelmed by the German blitzkrieg of September 1939.

He became an international courier for the Polish underground, and was dispatched on hazardous, circuitous routes to France, and later to London where the emergent Polish government in exile was located.

In late 1942 Karski was chosen for a high-level visit to explain to the Allies the full horror of the unfolding mass murder of Europe's Jews in occupied Poland.



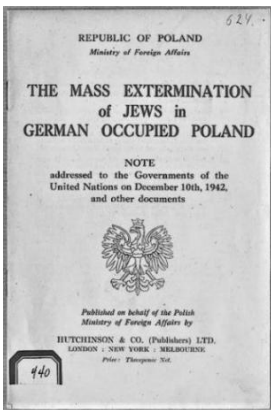
In London he had meetings with Polish Prime Minister General Władysław Sikorski, Polish President Władysław Raczkiewicz, and British Foreign Secretary Anthony Eden.

Following the meeting on 18 December 1942, President Raczkiewicz wrote a strong letter to Pius XII and pleaded with him to publicly denounce the Germans' crimes against the Jews, but 'without much effect'.

Based in part on Karski's testimony and smuggled materials, the government prepared a note on *The Mass Extermination of Jews in German-Occupied Poland*,<sup>3</sup> which was presented to the Allies by Polish Foreign Minister Raczynski on 10 December 1942.

On 5 May 1943, a memorandum from the Vatican Secretariat of State revealed that:

In Poland there were, before the war 4.5 million Jews; it is calculated that now



<sup>1</sup> Payer, Michael. *Pius XII, the Holocaust, and the Cold War*. p41

<sup>2</sup> Photograph of Jan Karski. Date: 10 November 2011. Author: Małgorzata Miłaszewska-Duda. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported, 2.5 Generic, 2.0 Generic and 1.0 Generic licence. After the War Karski became a professor at Georgetown University.

<sup>3</sup> Cover of *The Mass Extermination of Jews*. Date: 1942. Source: [http://www.msz.gov.pl/resource/e7497feaf446-4f82-80b1-169d609d697a:JCR\\_Karski004-1.pdf](http://www.msz.gov.pl/resource/e7497feaf446-4f82-80b1-169d609d697a:JCR_Karski004-1.pdf). Author: Government of the Republic of Poland, Ministry of Foreign Affairs MSZ. This file is in the public domain.

there remain only 100,000 (with the others who came from other countries occupied by the Germans). At Warsaw a ghetto was formed which contained around 65,000, now there are 20,000-25,000.

[They are] carried off in cattle wagons, hermetically sealed, with quick-lime floors ... Naturally some Jews have escaped; but it cannot be doubted that the greater part has been suppressed. After months and months of transports of thousands and thousands of persons nothing more is known: this can be explained in no other way than death ... Special death camps near Lublin and near Brest Litovsk. It is told that they are locked up several hundred at a time in chambers where they are finished off with gas.<sup>1</sup>

On 8 July 1943, Monsignor Angelo Giuseppe Roncalli, the Apostolic delegate in Turkey (later, Pope John XXIII), wrote in a report:

I saw von Papen [German Ambassador to Turkey] only once in six months ... At the time there was much talk of the Katyn affair<sup>2</sup> which, according to von Papen, should have made the Poles reflect on the advantage of their turning to the Germans. I replied with a sad smile that it was necessary first of all to make them overlook the millions of Jews sent to Poland to be annihilated there.<sup>3</sup>

### **The United Nations' Joint Declaration**

Shortly after, the Allies issued a declaration condemning the Nazi murder of the Jews, but little of substance changed as a result.<sup>4</sup>

The *Joint Declaration by Members of the United Nations* was a statement issued by the American and British governments on behalf of the Allied Powers. In it they describe the on-going events of the Holocaust in Nazi-occupied Europe. The statement was read to the British House of Commons in a floor speech by Foreign Secretary Anthony Eden, and published on the front page of *The New York Times* and many other newspapers. It was made in response to *The Mass Extermination of Jews in German Occupied Poland*, which read:

The attention of the Belgian, Czechoslovak, Greek, Yugoslav, Luxembourg, Netherlands, Norwegian, Polish, Soviet, United Kingdom and United States Governments and also of the French National Committee has been drawn to numerous reports from Europe that the German authorities, not content with denying to persons of Jewish race in all the territories over which their barbarous rule has been extended, the most elementary human rights, are now carrying into effect Hitler's oft-repeated intention to exterminate the Jewish people in Europe.

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p382

<sup>2</sup> The Katyn Massacre was a mass execution of Polish nationals carried out by the People's Commissariat for Internal Affairs (NKVD), the Soviet secret police, in April and May 1940. The number of victims is estimated at about 22,000.

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p382

<sup>4</sup> *The Australian Jewish News*. <http://www.jewishnews.net.au/a-righteous-hero/29071> (2019)

From all the occupied countries Jews are being transported in conditions of appalling horror and brutality to Eastern Europe. In Poland, which has been made the principal Nazi slaughterhouse, the ghettos established by the German invader are being systematically emptied of all Jews except a few highly skilled workers required for war industries. None of those taken away are ever heard of again. The able-bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions. The number of victims of these bloody cruelties is reckoned in many hundreds of thousands of entirely innocent men, women and children.

The above-mentioned governments and the French National Committee condemn in the strongest possible terms this bestial policy of cold-blooded extermination. They declare that such events can only strengthen the resolve of all freedom-loving peoples to overthrow the barbarous Hitlerite tyranny. They reaffirm their solemn resolution to insure that those responsible for these crimes shall not escape retribution, and to press on with the necessary practical measures to this end.<sup>1</sup>

In December that year the Polish President-in-exile personally begged Pius XII for help. Pius refused to endorse the *Declaration*.<sup>2</sup>

### Pius and the Jews of Austria

Before World War II, Jews played an important role in Austria's economic and cultural life. In 1938 Austria had a Jewish population of about 192,000, representing almost four percent of the total population. The overwhelming majority of Austrian Jews lived in Vienna, an important centre of Jewish culture, Zionism, and education.<sup>3</sup>

Nazism fared well among Austrians, 'for whom a certain measure of hatred towards Jews was more or less part and parcel of the believing Catholic.'<sup>4</sup> By the time of the 1938 Anschluss, many Austrian priests were 'outspokenly antisemitic'. Some newspapers displayed tolerance towards Nazi violence against Jews.

German troops entered Austria on 12 March 1938. They received the enthusiastic support of most of the population. Austria was incorporated into Germany the next day. In an approved plebiscite, about 99 percent of the Austrian people were indicated to have wanted the union. Neither Romany people nor Jews were allowed to vote in the plebiscite. Following the Anschluss, the Germans quickly extended anti-Jewish legislation to Austria.<sup>5</sup>

<sup>1</sup> Wikipedia 'Joint Declaration by Members of the United Nations' (2019)

<sup>2</sup> *The Holocaust in Hungary*. <http://haygenealogy.com/nagy/holocaust.html> (2014). Phayer, Michael. *Pius XII, The Holocaust and the Cold War*. pp51,53

<sup>3</sup> <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005447> (2014)

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p10. Isaac, Jules. *Jésus et Israël*

<sup>5</sup> <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005447> (2014)



The Mauthausen Concentration Camp was established in the summer of 1938. It became the main Nazi camp in Austria.<sup>1</sup>



The 9-10 November 1938 Kristallnacht pogrom was particularly brutal in Austria. Most of the synagogues in Vienna were destroyed. Jewish businesses were also vandalised and ransacked. Thousands of Jews were arrested and deported to the concentration camps at Dachau or Buchenwald. Although informed of the massive Nazi attacks of synagogues and Jewish business on Kristallnacht, Eugenio Pacelli issued no public criticism.<sup>2</sup>

During World War II, the Nazis deported thousands of Jews from Austria to Poland and elsewhere in occupied Eastern Europe. By November 1942, only about 7000 Jews remained in Austria, mostly those married to non-Jews.

Although informed during 1940 to 1943 of Nazi atrocities in Austria, Pius XII made no public comments.<sup>3</sup>

### **Pius and the Jews of Germany**

In January 1933 some 522,000 Jews by religious definition lived in Germany. Over half of these individuals emigrated during the first six years of the Nazi dictatorship, leaving approximately 214,000 Jews in Germany proper on the eve of World War II.

Eugenio Pacelli put his signature to the Holy See's *Reichskonkordat* with Nazi Germany on 1 July 1933. That is, he brought it into effect with a regime that had already adopted laws that mandated sterilisation and castration of the disabled and

<sup>1</sup> Photograph of Jews waiting to be 'disinfected' at Mauthausen. Collection: German Federal Archives. Current location: Sammlung KZ Mauthausen (Bild 192). Attribution: Bundesarchiv, Bild 192-207 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> [http://www.religioustolerance.org/vat\\_hol12.htm](http://www.religioustolerance.org/vat_hol12.htm) (2019)

<sup>3</sup> Ibid.

mentally sick, and which violated hallowed moral and religious standards. This ‘is tangible proof of how little the Church cared about moral principles when it concerned its interests.’<sup>1</sup>

In the years between 1933 and 1939 the Nazi regime brought radical and daunting social, economic, and communal changes to the German Jewish community. Six years of Nazi-sponsored legislation had marginalised and disenfranchised Germany’s Jewish citizenry, and had expelled Jews from the professions and from commercial life. By early 1939, only about 16 percent of Jewish bread-winners had steady employment of any kind, and thousands of Jews remained interned in concentration camps following the mass arrests in the aftermath of Kristallnacht.<sup>2</sup> although he was well informed of the massive attacks, Pacelli issued no public criticism.<sup>3</sup>

On 1 April 1933, Jewish doctors, shops, lawyers and stores were boycotted. Only six days later, the *Law for the Restoration of the Professional Civil Service* (*Gesetz zur Wiederherstellung des Berufsbeamtentums*) was passed, banning Jews from being employed in government. This law meant that Jews were now dissuaded or banned from privileged and upper-level positions reserved for ‘Aryan’ Germans. From then on, Jews were forced to work at more menial positions, beneath non-Jews, thereby pushing them to more laboured positions.

The Night of the Long Knives (*Nacht der langen Messer*), sometimes called the Röhm-Putsch, was a purge that took place from 30 June to 2 July 1934, during which the Nazis carried out a series of political murders. Leading victims were of the left-wing Strasserist faction and conservative anti-Nazis. After it, the *Schutzstaffel* (SS) became the dominant policing power in Germany:

To the German hierarchy’s shame, and to the deeper shame of Pacelli, who continued to constrain them, the Catholic bishops uttered not a single word of protest at the massacre of courageous lay Catholic leaders.<sup>4</sup>

In 1935 and 1936 the pace of persecution of the Jews increased. In May 1935 Jews were forbidden to join the Wehrmacht, and that year, anti-Jewish propaganda appeared in Nazi German shops and restaurants. The anti-Semitic *Nuremberg Laws* (*Nürnberger Gesetz*) were passed around the time of the Nazi rallies at Nuremberg. On 15 September 1935, the *Law for the Protection of German Blood and Honour* (*Gesetz zum Schutz des deutschen Blutes und der deutschen Ehre*) was passed, preventing sexual relations and marriages between Aryans and Jews. At the same time the *Reich Citizenship Law* (*Reichsbürgergesetz*) was passed and was reinforced in November by a decree stating that all Jews, even quarter- and half-Jews, were no longer citizens (*Reichsbürger*) of their own country. This meant that

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p62

<sup>2</sup> <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005469> (2014)

<sup>3</sup> [http://www.religioustolerance.org/vat\\_hol12.htm](http://www.religioustolerance.org/vat_hol12.htm) (2019)

<sup>4</sup> Comwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p166

they had no basic civil rights. This removal of basic citizens' rights preceded harsher laws to be passed in the future against Jews.

In 1936 Jews were banned from all professional jobs, effectively preventing them from exerting any influence in education, politics, higher education and industry.

In 1937 and 1938 new laws were implemented, and the segregation of Jews from the true 'Aryan' German population was started. In particular, Jews were penalised financially for their perceived racial status.

From 1 March 1938 government contracts could no longer be awarded to Jewish businesses. On 30 September, 'Aryan' doctors could only treat 'Aryan' patients. Provision of medical care for Jews was severely hampered.

On 15 November Jewish children were banned from going to normal schools. By April 1939 nearly all Jewish companies had either collapsed under financial pressure or had been forced to sell out to the German government.

The SS ordered Kristallnacht to be carried out on 9-10 November 1938. The storefronts of Jewish shops and offices were smashed and vandalised, and many synagogues were destroyed by fire. Approximately 91 Jews were killed, and another 30,000 arrested, mostly able bodied males, all of whom were sent to the newly formed concentration camps.<sup>1</sup>



During the next few years the Jews of Germany were systematically eliminated. Pius said nothing.

<sup>1</sup> Photograph of an example from Reichskristallnacht, showing damage to the Jewish shop of Hermanns & Froitzheim, haberdashers, in the Straße Breiteweg, Magdeburg. Collection: German Federal Archives. Current location: Sammlung von Repro-Negativen (Bild 146). Attribution: Bundesarchiv, Bild 146-1970-083-42 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

On 19 May 1943, Germany was declared *judenrein* (clean of Jews).<sup>1</sup> Pius, the Germanophile, had totally evaded the 'Final Solution to the Jewish Question'.

### Pius and the Jews of France

Action Française was an influential pro-Church, anti-Republican group founded in 1899, and led later by Charles Maurras of whom Pius X said 'I bless his work.' It campaigned for the abolition of the Republic, restoration of the monarchy, and after the 1905 law on the separation of church and state, the restoration of Catholicism as the state religion. It was supported by many Catholics who constituted the vast majority of its members, and was the most important ally of the French Catholic Church which gave Maurras and his movement active support.

Action Française published an anti-Semitic and anti-democratic newspaper, *Action française*, from which the Church reproduced articles for dissemination to the laity and used such material in its sermons.<sup>2</sup> In 1926 Pius XI condemned *Action française*.

In the first half of the twentieth century the Catholic Church was willing to accept the loss of political liberties that followed the accession to power of fascist movements, so long as they served as a bulwark against Communism. Both Pius XI and Pius XII courted and showed considerable benevolence to both fascist Italy and Nazi Germany, and in 1939 Pius XII supported the fascist movement Action Française.<sup>3</sup>

Significantly, *Action française* greeted the appearance of the Spanish self-proclaimed dictator General Francisco Franco with delight, and supported him during the Spanish Civil War (1936-39).<sup>4</sup>

In 1939 following the Spanish Civil War and a revival of anti-communism in the Church, Pius XII ended the condemnation of *Action française*.<sup>5</sup>

Henri Pétain was a French general who reached the distinction of Marshal of France, and who became Chief of State of Vichy France from 1940 to 1944. He collaborated with the German occupying forces in exchange for an agreement not to divide France between the Axis powers.

Pétain signed Vichy's first *Statut des Juifs* (*Statute on the Jews*), under which Jews were banned from teaching, journalism, radio, film, theatre, and the civil service, to prevent them from influencing the French people. This was followed by a second decree. The *Statuts* were widely accepted in Catholic circles.<sup>6</sup>

<sup>1</sup> Wikipedia 'History of the Jews in Germany' (2014)

<sup>2</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp18-19

<sup>3</sup> Levy, Guenter. *The Catholic Church & Nazi Germany*. pp328-29

<sup>4</sup> Wikipedia 'Action Française' (2019)

<sup>5</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p183

<sup>6</sup> Ibid. p140

Pétain, 'as a loyal Catholic, sought the approval of the Holy See' for the *Statuts*.<sup>1</sup> The reply from the Holy See 'is one of the most explicit and important documents that throws light on Vatican policy during World War II.' The text of the extensive reply informed Pétain that the Holy See found no objections to the legislation from a doctrinal viewpoint. Referring to historical precedent, it found that 'appropriate measures be taken to limit the action of the Jews and to restrict their influence.' Even the requirement to wear the yellow star was well established in ecclesiastical law. No conflict, censure, or objections to the *Statut des Juifs* came from the Church.<sup>2,3</sup> Specifically, the Holy See stated:

In principle, there is nothing in these measures which the Holy See would find to criticise.<sup>4</sup> *The Holy Father [Pius XII] does not disapprove of the recent anti-Jewish measures.*<sup>5</sup>

Pétain told the Ecuadorian ambassador in Vichy that he was at peace, because Pius XII had approved his policy of deporting Jews.<sup>6</sup>

The *Statuts* permitted the préfets of provincial France to collect all foreign Jews and place them in internment/deportation camps or to impose forced labour on them. This made life perilous for Jews everywhere. Later General Huntziger removed all Jews from the army.<sup>7</sup>

Internment camps were established in Les Milles and Le Vernet, Rivesaltes, St Cyprien, Compiègne, Pithiviers, Beaune-la-Rolande, Gurs, and Drancy.

Drancy Internment Camp was the infamous temporary prison camp in the city of Drancy, north of Paris, which was used to hold Jews, homosexuals, and other 'undesirables', who were later deported to the Nazi extermination camps. 65,000 Jews were deported from Drancy – of these, 63,000 were murdered, including 6000 children.<sup>8</sup>

Throughout the German Occupation, the French Catholic Church under Pius XII provided indispensable support for Pétain and Vichy.<sup>9</sup> Pétain obtained this support immediately and without restrictions. As late as February 1944, Cardinal Gerlier confirmed: 'Pétain is France, and France is Pétain!'

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p345

<sup>2</sup> Ibid. pp345-46

<sup>3</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p140

<sup>4</sup> Cohn-Sherbok, D. *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism*. pp208-9

<sup>5</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp238-40. Emphasis added.

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp345-46

<sup>7</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. p225

<sup>8</sup> Photograph on the next page of the accommodation block at Drancy with a French gendarme on guard. Date: August 1941. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-B10919 / Wisch / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>9</sup> See, for example: Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. p238-40



Valerio Valeri was an Italian who served as Prefect of the Congregation of the Affairs of Religious<sup>1</sup> in the Roman Curia from 1953 until his death. Nuncio Valeri did not protest against the deportations of French Jews when they disappeared without trace. ‘Neither did he stand up to Pétain to let him know the moral abyss in which he was descending.’ In the words of Father Morley:

Valeri, as far as it can be ascertained, never made known to Pétain the moral horror involved in the 1942 and 1943 actions taken against the Jews.<sup>2</sup>

After researching the correspondence between Valeri and Cardinal Maglione, Father Morley concluded that the nuncio had little concern for the Jews of France. This, despite his being well informed. ‘His orientation was totally diplomatic and his interest in human suffering minimal.’<sup>3</sup> Nonetheless, he was elevated to the cardinalate in 1953 by Pius XII.

### **Pius and the Jews of Greece**

The Greco-Italian War was a conflict between Italy and Greece which lasted from 28 October 1940 to 23 April 1941. Mussolini’s Italy began attacking Greece from Albanian territory. The initial Italian goal of the campaign was to establish a Greek puppet state under Italian influence.<sup>4</sup> Later, the Germans joined the attacking forces, and, with the fall of Crete in May 1941, all of Greece was under the complete control of the Axis. For the next 3 years it endured a harsh joint occupation by Germany, Italy and Bulgaria.<sup>5</sup>

<sup>1</sup> Negotiis Religiosorum Sodalium Praeposita

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p348

<sup>3</sup> Quoted in: Ibid. p349

<sup>4</sup> Photograph on the next page of an Italian tank after the capture of the Kleisoura Pass. Date: 10 January 1941. Photographer: unknown. Source: [http://www.geetha.mil.gr/index.asp?a\\_id=2831](http://www.geetha.mil.gr/index.asp?a_id=2831). This file is in the public domain.

<sup>5</sup> *Wikipedia* ‘Greco-Italian War’ (2011)



During the days that followed this unprovoked invasion, Pius XII himself blessed a gathering of two hundred Italian officers:

We bless all you who serve the beloved Fatherland with fealty and love.<sup>1</sup>



During the occupation, at least 81% of the country's Jewish population, some 60,000-70,000 Greek Jews, were murdered.<sup>2</sup>

Thousands of Jews were saved by the Greek Orthodox Church hierarchy due to a proclamation by Archbishop Damaskinos instructing the Church to issue false baptismal certificates to all Jews who requested them.

In contrast to the failure of Pius XII to speak out in condemnation of the genocides, the Foundation for the Advancement of Sephardic Studies and Culture has commented:

One cannot forget the repeated initiatives of the head of the Metropolitan See of Thessaloniki, Gennadios, against the deportations, and most of all, the official letter of protest signed in Athens on March 23, 1943, by Archbishop Damaskinos,

<sup>1</sup> *Catholic Herald*, 8 November 1940. Quoted in: Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*

<sup>2</sup> Photograph of a woman weeping during the deportation of the Jews of Ionnina on 25 March 1944. Collection: German Federal Archives. Current location: Propagandakompanien der Wehrmacht - Heer und Luftwaffe (Bild 101 I). Attribution: Bundesarchiv, Bild 101I-179-1575-08 / Wetzel / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

along with 27 prominent leaders of cultural, academic and professional organizations. The document, written in a very sharp language, refers to unbreakable bonds between Christian Orthodox and Jews, identifying them jointly as Greeks, without differentiation. It is noteworthy that such a document is *unique* in the whole of occupied Europe, in character, content and purpose.<sup>1</sup>

### **Pius and the Jews of Spain**

In the spring of 1940 the Chief Rabbi of Palestine, Isaac Herzog, asked the Papal Secretary of State, Luigi Cardinal Maglione, to intercede to prevent Jews in Spain from being deported to Germany. He later made a similar request for Jews in Lithuania. Pius did nothing.<sup>2</sup>

### **Pius and the Jews of Hungary**

The Arrow Cross Party (Nyilaskeresztes Párt-Hungarista Mozgalom) (NYKP) was a national socialist party led by Ferenc Szálasi which formed, from 15 October 1944 to 28 March 1945, a government known as the Government of National Unity. The NYKP was pro-Catholic and its anti-Semitism had its origins in Christian belief.<sup>3</sup> It was supported by individual priests, and bishops such as József Grósz, who was promoted in 1943 by Pius XII to the bishopric of Kalocsa.

In June 1944 the deportations of Jews from Hungary reached their culmination. By the end of that month, half a million Jews had been deported, most of whom were murdered.<sup>4,5</sup>

Chief Rabbi of the Holy Land, Isaac Herzog, went to Cairo to request, through Apostolic Delegate Hughes, a personal audience with Pius in Rome to plead for the rescue of the remnants of Hungarian Jewry. 'His request for an audience was flatly denied.' Rabbi Herzog's plea that Pius make a public appeal to the Hungarian people of non-participation was casually rejected from the Holy See, under the excuse that it might encourage the Nazis to liquidate the rest of the Hungarian Jews – which was exactly what they were already doing.

In later years, Jozsef Elias, a prominent Hungarian priest pointed out the tragic consequences of this refusal:

The gendarmerie and the police in Hungary were trained in a religious spirit to view obedience to the Church as an obligation. Had all these people that took a direct part in the deportations of the Jews been informed that neither they nor

<sup>1</sup> Nar, Alberto. *The Holocaust of the Jews of Thessaloniki*. <http://www.holocausteducenter.gr/the-holocaust-of-the-jews-of-thessaloniki> (2019). Emphasis added.

<sup>2</sup> Gutman, Israel. *Encyclopedia of the Holocaust*. p1136

<sup>3</sup> Wikipedia 'Arrow Cross Party' (2012)

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p120

<sup>5</sup> Photograph on the next page of Hungarian Jews arriving at Auschwitz Concentration Camp. Date: May 1944. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-N0827-318 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.



their families would be permitted to partake of any sacred ceremony, their transgressions would not be forgiven, they would not be eligible to receive the final sacraments, and their newborn children would not be baptised ... I am sure that many people who assisted in the Jewish expulsion ... would have announced that they were unwilling to take upon themselves the dispatch of their neighbours to their deaths ... they would be unwilling to act on the same moral level as Cain.<sup>1</sup>



When the fate of the Hungarian Jews became known worldwide, appeals were again issued by Jewish organisations to influential persons, and to Pius XII to use his influence to stop the continuing annihilations. Placed in an embarrassing situation, Pius sent an open cable to Admiral Horthy, the regent of Hungary, on 25 June 1944, in which he avoided identifying the Jews as such 'and requested in his typical elliptic style' that the suffering of 'numerous unfortunate people' in Hungary be not prolonged, avoiding all reference to their annihilation:

We have been requested from several sides to do everything possible to ensure that *the suffering that had to be borne* for so long by numerous unfortunate people in the bosom of this noble and chivalrous nation because of their nationality or racial origin not be prolonged and made worse.<sup>2</sup>

Rather than issuing a warning of excommunication against the perpetrators of genocide, Pius XII praised the 'chivalrous and noble Hungarian nation' which was sending the Jews to their death. His evasive stance was 'in stark contrast to his

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp362-63

<sup>2</sup> Ibid. p365

excommunication of Italian Catholics who voted for the Communist Party in 1948 and those joining that party in 1949.’<sup>1</sup>

### **Pius and the Jews of Croatia**

The genocide of the Jews of Croatia is described in Chapter 5.

### **Pius and the Jews of Slovakia**

The genocide of the Jews of Slovakia is described in Chapter 5.

### **Pius and the Jews of Lithuania**

The Holocaust in Nazi-occupied Lithuania resulted in the near total destruction of Lithuanian Jews living in the Nazi-controlled Lithuanian and Polish territories. Out of approximately 208,000-210,000 Jews, an estimated 190,000-195,000 were murdered before the end of World War II – most between June and December 1941. The Holocaust resulted in the largest ever loss of life in so short a space of time in the history of Lithuania.<sup>2</sup>

‘Operation Barbarossa’ was the code name for Germany’s invasion of the Soviet Union during World War II. It was the largest invasion in the history of warfare. For a description of Pius XII’s jubilation at the resulting invasion of Lithuania, refer to ‘Pius and the Jews of the Soviet Union’, below.

### **The Jews of Latvia**

Following Operation Barbarossa, there was in Nazi-occupied Latvia an exhibit presented at the Wannsee (Holocaust planning) Conference on 20 January 1942. It showed that only 3500 Jews were left alive in Latvia of about 60,000 in the country at the time of the invasion. Much of the genocide was performed by members of the Einsatzgruppen.



The Rumbula massacre is a collective term for incidents on 30 November and 8 December 1941 in which about 25,000 Jews were killed in or on the way to Rumbula forest near Riga, Latvia. Except for the Babi Yar massacre in Ukraine, this was the biggest two-day Holocaust atrocity until the operation of the death camps. About 24,000 of the victims were Latvian Jews from the Riga Ghetto and approximately 1000 were German Jews transported to the forest by train. The Rumbula massacre was carried out by the Nazi Einsatzgruppe A with the help of local collaborators of the Arajs Kommando, with support from other such Latvian auxiliaries. In charge of the operation was Höherer SS und Polizei-

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p365

<sup>2</sup> Wikipedia ‘The Holocaust in Lithuania’ (2014)

führer Friedrich Jeckeln,<sup>1</sup> who had previously overseen similar massacres in Ukraine. The Rumbula killings, together with many others, formed the basis of the post-World War II Einsatzgruppen trial where a number of Einsatzgruppen commanders were found guilty of crimes against humanity.

On 29 November 2002, the highest officials of the Republic of Latvia, together with representatives of the Latvian Jewish community, foreign ambassadors, and others attended a memorial dedication at the Rumbula execution site.<sup>2</sup> President Vaira Vīķe-Freiberga addressed the gathering:

This is an atrocious act of violence, an atrocious massacre ... Our duty is to teach our children and children's children about it, our duty is to seek out the survivors and record their recollections, but, above all, our duty is to see that this will never happen again.<sup>3</sup>



### **The Jews of Estonia**

Before the War, there were approximately 4300 Jews living in Estonia.

Following Operation Barbarossa, about 75% of those remaining escaped to the Soviet Union; virtually all the remainder (between 950 and 1000) were killed by Einsatzgruppe A and local collaborators. Typically, they were arrested, either at home or in the street, taken to the local police station, and charged with the 'crime' of being Jews. They were either shot outright or sent to concentration camps and shot later.<sup>4</sup>

<sup>1</sup> Photograph on the previous page of Friedrich Jeckeln in Soviet custody. Source: Fleming, Gerald, *Hitler and the Final Solution*, 1982, Plate 3, reprinted from USSR State Archives, Moscow. Photographer: Soviet government employee.. Date: c.1945-1946 Permission: PD-RU-exempt. This work is not an object of copyright according to article 1259 of Book IV of the Civil Code of the Russian Federation No. 230-FZ of December 18, 2006.

<sup>2</sup> Photograph of the Rumbula Memorial. Date: July 2013. Author: Avi1111 dr. avishai teicher. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

<sup>3</sup> Wikipedia 'The Holocaust in Latvia' (2014)

<sup>4</sup> Ibid. 'The Holocaust in Estonia' (2014)

### The Jews of Belarus

Following the Nazi invasion of the country via Operation Barbarossa, Belarus lost a quarter of its pre-War population, including most of its intellectual elite and 90% of its Jewish population.

The Nazis imposed a brutal regime, deporting to Germany around 380,000 young people for slave labour, and killing hundreds of thousands of civilians. At least 5295 Belarusian settlements were destroyed and their inhabitants killed.

### Pius and the Jews of Ukraine

The Holocaust in Ukraine took place following the occupation by the Nazis during Operation Barbarossa. Between 1941 and 1945, approximately 3,000,000 Ukrainian victims were killed as part of the Nazi extermination policies, along with between 850,000 to 900,000 Jews who lived in the territory of modern Ukraine. Original plans of genocide called for the extermination of 65% of the nation's 23.2 million Ukrainians, with the remainder of the inhabitants to be treated as slaves. Over 2,000,000 Ukrainians were deported to Germany for slave labour.<sup>1</sup>



On 25 July 1941, a pogrom occurred in Lvov. Numerous Ukrainian youths appeared in the streets and dragged Jews from their homes. Around 2000 Jews were murdered in the pogrom, mostly by civilian collaborators.<sup>2</sup>

The most notorious massacre of Jews in Ukraine<sup>3</sup> was at the Babi Yar ravine outside Kiev, where 33,771 Jews were killed in a single operation on 29-30 September 1941.<sup>4</sup>

During the Nazi occupation, Andrei Sheptyts'kyi, Metropolitan of the Ukrainian Greek Catholic Church wrote to Pius XII describing the atrocities and mass murder being carried out against the Jews and the local population. Pius replied detachedly by

quoting from *Psalms* and advising Sheptyts'kyi to:

bear adversity with serene patience.<sup>5</sup>

<sup>1</sup> Wikipedia 'The Holocaust in Ukraine' (2014)

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p232

<sup>3</sup> Photograph: Description: 'This is an iconic photograph about the execution of Jews during the Second World War. It shows a Jewish man about to be shot dead by a member of Einsatzgruppe D, a paramilitary death squad of the Nazi SS, near the town of Vinnytsia in Ukraine.' The back of the photograph is inscribed 'The last Jew in Vinnitsia'. Collection: Vinnytsia. This file is in the public domain.

<sup>4</sup> Wikipedia 'The Holocaust in Ukraine' (2014)

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p232. See also: *Jewish Currents*. <https://jewishcurrents.org/pope-pius-xii>

In other words, to stand aside quietly while the Jews and others were annihilated.<sup>1</sup>

Monsignor Giuseppe Burzio, the Catholic head chaplain of the Slovak army and the chargé d'affaires of the Holy See in Slovakia informed the Holy See that the entire Jewish population in Ukraine was being mass murdered by the Einsatzgruppen. In the words of David Cymet: 'No action or protest whatsoever came forward from the Vatican ...'<sup>2</sup>

### **Pius and the Jews of the Soviet Union**

The Soviet Union granted official 'equality of all citizens regardless of status, sex, race, religion, and nationality.' The years before the Holocaust constituted an era of rapid change for Soviet Jews leaving behind the dreadful poverty of the Pale of Settlement.<sup>3</sup> Forty percent of the population in the former Pale left for large cities within the USSR. Emphasis on education and movement from countryside shtetls to newly industrialised cities allowed many Soviet Jews to enjoy overall advances under Joseph Stalin and to become one of the most educated population groups in the world.<sup>4</sup>

On 22 June 1941 Adolf Hitler broke the non-aggression pact and invaded the Soviet Union. The Soviet territories occupied by early 1942 included all of Belarus, Estonia, Latvia, Lithuania, Moldova, Ukraine, and most Russian territory west of the line Leningrad-Moscow-Rostov. They contained about four million Jews, including hundreds of thousands who had fled Poland in 1939. Despite the chaos of the Soviet retreat, some effort was made to evacuate Jews, who were either employed in the military industries or were family members of servicemen. Of four million, about one million succeeded in escaping further east. The remaining 3 million were left to the mercy of the Nazis.<sup>5</sup>

In practice, the Einsatzgruppen's victims were nearly all defenceless Jewish civilians.

By the end of 1941, however, they had killed only 15 percent of the Jews in the occupied Soviet territories, and it was apparent that these methods could not be used to kill all the Jews of Europe. It was decided that the Jews should be brought to camps specifically built for the purpose of gassing.<sup>6</sup>

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p232

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p380

<sup>3</sup> The Pale of Settlement was the term given to a region of Imperial Russia in which permanent residency by Jews was allowed and beyond which Jewish permanent residency was generally prohibited.

<sup>4</sup> *Wikipedia* 'The Holocaust in Russia' (2014)

<sup>5</sup> *Ibid.*

<sup>6</sup> Photograph on the next page: Russia. Jewish women and children being forced out of their homes. A Romanian soldier is marching along as a guard, 17 July 1941. Collection: German Federal Archives. Current location: Presse- und Informationsamt der Bundesregierung - Bildbestand (B 145 Bild). Attribution: Bundesarchiv, B 145 Bild-F016206-0003 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.



It is noteworthy that around 560,000 Jews fought in the Red Army; and that at least 142,500 Soviet Jewish soldiers lost their lives fighting against the Axis.<sup>1</sup>

Otto Ohlendorf<sup>2</sup> was a German SS-Gruppenführer. He was the commanding officer of Einsatzgruppe D, which was accused of conducting mass murder in Moldova, south Ukraine, the Crimea and the north Caucasus. Post-War he was convicted of, and executed for war crimes. According to him at his trial:

the Einsatzgruppen had the mission to protect the rear of the troops by killing the Jews, gypsies, Communist functionaries, active Communists, and all persons who would endanger the security.



In all, it is estimated that between one and two million Soviet Jews perished as a result of the Nazi mass killings – although the figures are very uncertain because of inadequate data.<sup>3</sup>

Indisputably, Pius XII was joyfully pro-war. The Soviets, both Jew and Gentile, were slaughtered en masse by Hitler's armies. Nonetheless, as these forces crossed the Russian frontier in June 1941, Sister Pascalina showed as

<sup>1</sup> *Wikipedia* 'The Holocaust in Russia' (2014)

<sup>2</sup> Photograph of Ohlendorf. Date: November 1943. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-J08517 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>3</sup> <http://www.holocaust-education.dk/holocaust/massemordetsovetiskejoder.asp> (2014)

much jubilation as did Pius XII. They both joined in *joyful prayers and asked God to intercede for their total victory in Russia*.<sup>1</sup>

### **Pius and the Jews of Rome**

The Jews of Rome antedate the Christian community there. They have been there for over 2080 years. It is the longest surviving Jewish community since the Diaspora in Western Europe.<sup>2</sup>

‘On September 8, 1943, the Nazis invaded Italy and, suddenly, the Vatican was the local authority. The Nazis gave the Jews 36 hours to produce 50 kilograms of gold or else they would take 300 hostages. The Vatican was willing to loan [only] 15 kilos ...’<sup>3,4</sup> The richest institution in the world would not even lend, let alone give the Jews sufficient gold to prevent the taking of hostages.

Later, the German Chargé d’Affaires to Mussolini’s government, Eitel Friedrich Möllhausen, decided that it would be wise to inform the Vatican about a forthcoming roundup of Jews so as to maintain the good relations between Germany and Pius XII. Accordingly, one week before it occurred, Pius was forewarned by German Ambassador Ernst Freiherr von Weizsäcker himself of the Nazi’s intent to deport the Jews of Rome. Pius failed to take any action whatever.<sup>5</sup> He neither warned the Jews of the forthcoming catastrophe, nor did he condemn the crime after it occurred.

In the early morning of 16 October 1943, on that day of Judenaktion known as Black Sabbath, 365 German SS police and Waffen SS assaulted by surprise the old Roman Ghetto and the other 26 city districts where Jews lived. General Reiner Joseph Karl August Stahel, the devout Catholic Wehrmacht officer, ‘not only authorized the roundup as Statskomendant of Rome, but also provided three companies of German troops ...’<sup>6</sup>

The Germans forced their way into the unsuspecting Jewish homes and rounded up the Jewish victims, the majority of whom were women and children, for deportation to Auschwitz. This despicable event was known as the ‘Roman razzia’ (‘roundup’).

The operation took place only 270 metres from the Vatican, in the Collegio Militare – literally ‘under the very windows of the Pope’, at a time when Pius was already fully aware that deportation meant certain death. After having been held captive for two days in the Collegio, robbed, deprived of food, water, or a place to sleep, the Jews were taken to the Roma Tiburtina Train Station, and packed into

<sup>1</sup> Murphy, Paul I with Rene R Arlington. *La Popessa*. p252

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p299

<sup>3</sup> *Holocaust* (Israel Pocket Library). p133. Source: <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2019)

<sup>4</sup> See also: Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p174

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p398

<sup>6</sup> Ibid. p393

sealed cattle trains, sixty people in every wagon, without food, water, or toilet facilities. After waiting endlessly for eight hours in the station, the train began the deadly journey to Auschwitz.

Father Tacchi-Venturi, the liaison of the Holy See to the Italian government, described the operation in a report to the Vatican Secretary of State dated 25 October:

Men and women, young and old, children and babies were transported barbarously like beasts for slaughter last week from the Collegio Militare.<sup>1</sup>

As the Jews were travelling en route to Auschwitz, Pius' blinkered myopic attention was focused on the protection of Rome.<sup>2</sup>

The cattle train reached Auschwitz-Birkenau on 23 October, five days after leaving Rome. It remained sealed overnight. Of those still alive, Dr Joseph Mengele selected 811 for the gas chambers and 196 for slave labour. The Auschwitz logbook for that day has the following entry:

RSHA transport Jews from Rome. After the selection of 149 men registered with numbers 158451-158639 and forty seven women registered with numbers 66172-66218 have been admitted to the detention camp. The rest was gassed.<sup>3</sup>



*A Holocaust memorial in Rome's Jewish ghetto. The inscription reads:*

*On 16 October 1943 the terrible hunt for Jews began, And two thousand and ninety Roman citizens Were put to a terrible death in the Nazi extermination camps Where they were joined by six thousand other Italian victims Of vile racial hatred. The few who survived the carnage due to many allied people*

<sup>1</sup> Quoted in Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p396

<sup>2</sup> See, for example: Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p101

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p397



*Call to God for love and peace, forgiveness and hope.*

*Placed by the Committee to Celebrate the Twentieth Anniversary of the Resistance 25 October 1964.*

*"And they had not even begun to live" In memory of the babies murdered in Nazi camps Placed on a common day of remembrance.*

*January 2001<sup>1</sup>*

David Cymet considers that the response of the Holy See to the deportation of the Jews of Rome on 16 October can be regarded as a true reflection of the policy that it followed concerning the annihilation of European Jewry. This tragic event replicated thousands of similar situations taking place throughout Europe, 'at which the Church stood calmly at the sidelines.'<sup>2</sup>

It is an expression of Pius XII's attitude to the Jews that the following mendacious article appeared in *L'Osservatore Romano* (the official newspaper of the Holy See News Service) of 25-26 October 1943, two days after the Roman Jews arrived in Auschwitz:

The August Pontiff as is well known ... *has not desisted for one moment in employing all the means in his power to alleviate the suffering, which, whatever form it may take, is the consequence of this cruel conflagration.*

With the augment of so much evil, *the universal and paternal charity of the Pontiff* has become, it could be said, ever more active; it knows neither boundaries nor nationality, neither religion nor race.

This manifold and *ceaseless activity on the part of Pius XII* has intensified even more in recent times in regard for the increased suffering of so many unfortunate people.<sup>3</sup>

This brazen, mendacious article is a recent example of the findings of Lord Acton (1834-1902) the English Liberal historian, 'the magistrate of history', moralist, and a devout Roman Catholic. He was the first great modern philosopher of resistance to the malevolent state, whether authoritarian, socialist, democratic, or ecclesiastic.

During the 1860s, Acton undertook a grand tour of European archives. These original sources showed the 'conventional mendacity' of Roman Catholic historians, namely, their practice of falsification and withholding the truth to further the interests of the Church. To Acton,<sup>4</sup> this perversion of the moral duty of the historian

<sup>1</sup> Photograph on the previous page: Date: 21 August 2012. Source: <https://www.flickr.com/photos/scazon/4807037040/sizes/l/>. Author: scazon. This file is licensed under the Creative Commons Attribution 2.0 Generic licence.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p387

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p311. Emphases added.

<sup>4</sup> *Letters of Lord Acton to Mary Gladstone*. p247

was evil<sup>1,2</sup> This dishonest article in *L'Osservatore Romano* is no different in substance. It is an evil distortion of the facts of history. It reflects 'a remarkable moral and spiritual dislocation' in Pius' papacy.<sup>3</sup>

Father John F Morley, in his thoroughly researched book *Vatican Diplomacy and the Jews during the Holocaust 1939-43*, commented that it is regrettable that while the Jews were being kept apart in Rome before being transported out, 'there was no word of protest or sign of solidarity with them.'<sup>4</sup> Susan Zuccotti wrote that a quiet warning from Pius to Jewish leaders would have saved hundreds of lives.<sup>5</sup>

Michael Phayer has pointed out that there was no other event that placed Pius in greater physical proximity to the Holocaust than this deportation of the Jews of Rome. Many historians have judged Pius on this deportation. firstly, well before the roundup, Pius knew they were going to be seized, but failed to warn them. Secondly, the events occurred in the immediate vicinity of Vatican City. Thirdly, Pius failed to condemn the German barbarity itself.<sup>6</sup>

Rolf Hochhuth, the writer of the drama *Der Stellvertreter. Ein christliches Trauerspiel* (*The Deputy, a Christian Tragedy*), wrote:

For nearly nine long months (between September 8, 1943 when Rome was occupied by the Germans and June 1944 when it was liberated by the allies) he [Pius XII] looked on in silence while the victims were being loaded on trucks in front of the very door of the Vatican.<sup>7</sup>

His abandonment of the majority of Jews indicates that 'Pacelli had no spiritual feeling for the Jews of Rome who had been his neighbors from childhood.'<sup>8</sup> John Cornwell, raised a Catholic, considers that:

To his everlasting shame, and to the shame of the Catholic Church, Pacelli disdained to recognize the Jews of Rome as members of his Roman flock.<sup>9</sup>

Pius XII featured in a self-promoting film, *Pastor Angelicus* (*Angelic Pastor*), which was released on 17 December 1942.<sup>10</sup> At one stage the camera pointedly focused on the statue of the good shepherd in the Vatican gardens – the good shepherd of the gospel:

<sup>1</sup> Altholz, Josef L. *Lord Acton on the Historian* (Acton Institute for the Study of Religion and Liberty) <http://www.acton.org/publicat/occasionalpapers/historian.html> (2006)

<sup>2</sup> On the basis of this historical evidence, the question arises whether the contemporary proposed release of records from the Vatican Archives is favourably selective towards Pius XII.

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p316

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p396

<sup>5</sup> *Ibid.* p392

<sup>6</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p98

<sup>7</sup> Quoted in: Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p399

<sup>8</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p317

<sup>9</sup> *Ibid.* p318

<sup>10</sup> The film may be seen in its entirety at <http://www.youtube.com/watch?v=l9pVFRSa3QI> (2016)

I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep ...<sup>1</sup>

*Catholic Encyclopedia* refers to the Pope as the chief pastor of the entire Church, yet Pius abandoned the Jews of Rome on 16 October 1943, disregarding them as members of his Roman flock. Effectively, he was ‘an hireling, and not the shepherd’<sup>2</sup> – certainly, he was far from being Pastor Angelicus.

There is no record of Pius XII ever having offered a single public prayer, or psalm, or lamentation, or celebrated a Mass for the Jews of Rome, either during their terrible ordeals or after their deaths.<sup>3</sup>

Ultimately, only a few Jews survived the deportation from Rome.<sup>4</sup> At the time of the liberation in 1945, the sole surviving woman, whom SS officer Josef Mengele had used for medical experiments, namely, Settimia Spizzichino, was found barely alive, aged 24, among the corpses. In a BBC interview in 1995 she said:

I came back from Auschwitz on my own. I lost my mother, two sisters and one brother. Pius XII could have warned us about what was going to happen. We might have escaped from Rome and joined the partisans. He played right into the Germans’ hands. It all happened right under his nose. But *he was an anti-Semitic Pope, a pro-German Pope*. He didn’t take a single risk. And when they say the Pope is like Jesus Christ, it is not true. *He did not save a single child.*<sup>5</sup>

Settimia was 22 years old at the time of the deportation; therefore she was well aware of what was happening.

### *No Asylum for Jews in the Vatican*

Claims have been made that Jews were given asylum in the Vatican. Mlle Solange Pinzauti-Five of the French consulate, the most active diplomat in helping Jews in Rome, categorically denied such claims:

I never, never, knew of Italian Jews who were in the Vatican during the war, and I can assure you that I have known a few. Yet I have never even met one.<sup>6</sup>

Susan Zuccotti has pointed out that most of those who were given shelter in Catholic institutions without the Vatican were ‘converts, relatives of converts, or the

<sup>1</sup> John 10:11-12 (Catholic Douay-Rheims Bible)

<sup>2</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*. p318

<sup>3</sup> Ibid. p316. By contrast, Pius did pray for the repose of the soul of Catholic Adolf Hitler after his suicide.

<sup>4</sup> <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2012)

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p397

<sup>6</sup> Quoted in: Ibid. p400

spouses and children of mixed marriages.’ For Jews seeking shelter in Catholic institutions after Black Sabbath, conversion to Roman Catholicism was often the price demanded. For example, Ana Ascarelli and her siblings were taken by their parents to a convent. When they arrived the nuns said they could not enter unless they converted. They left.<sup>1</sup>

### **Pius’ Refusal to become involved in the Safe Passage of Jews**

The Holy See would not allow its diplomatic offices to become involved in negotiations between England and the US to ensure safe passage across the Mediterranean Sea for Jews in the Italian zone of France who were seeking to avoid deportation to the killing centres.<sup>2</sup>

### **Pius’ Support for the Jews was too Little, too Late**

Historians have pointed out that any support that Pius did give the Jews came after 1942, once US officials had told him that the allies wanted total victory, and it became likely that they would get it.

Furthering the notion that any intervention by Pius XII was based on practical advantage rather than moral inclination is the fact that in late 1942, Pius XII began to advise the German and Hungarian bishops that it would be to their ultimate *political* advantage to go on record as speaking out against the massacre of the Jews.<sup>3</sup>

This statement confirms the overwhelming evidence that Pius XII’s principal interest was politics.

### **Commission of the Holy See for Religious Relations with the Jews**

In 1987 Pope John Paul II set up a ‘Commission of the Holy See for Religious Relations with the Jews’ to examine the role which the Church had played in the Holocaust. The Commission’s report, *We Remember: A Reflection on the Shoah*, which was approved by the Pope in 1998, purported to exonerate the Church.

Israel’s Chief Rabbi, Meir Lau, was candid in his condemnation of *We Remember*; and focused attention on the revealed historical role of Pius XII, whom he called ‘an accomplice to Nazi murderers.’<sup>4</sup>

Pope John Paul II also called for an enquiry into the culpability of the Church during the Holocaust. In 1999 the panel was finally convoked by the ‘Vatican’s

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p400

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p61

<sup>3</sup> *Holocaust* (Israel Pocket Library) p136. Source: <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2014).

<sup>4</sup> ‘The Vatican Releases Document on Church’s Role during the Holocaust’, CNN transcript of programme aired 16 March 1998. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican’s Complicity in Genocide in Fascist Croatia: The Suppressed Chapter of Holocaust History*. Source: [http://www.ccg.org/\\_domain/holocaustrevealed.org/Church/Vatican\\_Hiding.htm](http://www.ccg.org/_domain/holocaustrevealed.org/Church/Vatican_Hiding.htm) (2009)

Commission for Religious Relations with the Jews'<sup>1</sup> and the 'International Jewish Committee on Inter-religious Consultations'. The panel comprised: Professors Michael Marrus (University of Toronto), Robert Wistrich (Hebrew University, Jerusalem), Bernard Sucheky (University of Brussels), and three Catholic researchers.

The panel released a report asking forty-seven 'significant' questions concerning the policies and actions of Pope Pius XII. The Vatican, citing 'technical reasons', declined to provide access to an initial request for eleven volumes of archives. The panel wrote to the Holy See: 'we believe we must suspend our work.'<sup>2</sup> This was not what the Holy See wanted the world to know, so it immediately cancelled the enquiry.<sup>3</sup>

Professor Gerald Steinacher, in his book *Nazis on the Run: How Hitler's Henchmen Fled Justice*, reminds his readers that 'The Vatican remains the only European state that withholds free access to its archives from contemporary historians.'<sup>4</sup>

The Catholic Church's defence of Pius XII's indefensible conduct continues.

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*the Jews considered themselves, and were in fact, before the coming of Christ, the chosen people of God.*<sup>5</sup>

*the Nazis were implementing a long cherished Vatican goal, the disenfranchisement of non-believing Jews in Christian Europe and their ultimate return to the ghetto. Violence and extermination were another matter. Or were they?* Richard L Rubenstein<sup>6</sup>

*It is pitiable, and, indeed, painful, to realize that these and other Jewish officials believed that the pope would intervene on behalf of the Jews of Hungary, and that, when he did, the results would be ineffective.* John F Morley<sup>7</sup>

*True to form, I found that Pope Pius XII did relatively little for Jews in their greatest hour of need, and that ordinary Catholics did a great deal more.* Michael Phayer<sup>8</sup>

<sup>1</sup> Edward Cardinal Cassidy, President of the Commission, has publicly rebuked Jewish organisations for their aggressive attitude to the Catholic Church. See, for example: Feldman, Egal. *Catholics and Jews in Twentieth-century America*. p240

<sup>2</sup> *American Jewish Year Book*, 2002. p179

<sup>3</sup> 'The Popes Against the Jews: The Vatican's Role in the Rise of Modern Anti-Semitism. Reviewed by Steven K Baum, Book Review Editor for the *Journal of Hate Studies* (2007)

<sup>4</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p105

<sup>5</sup> *Catholic Encyclopedia* 'Gentiles'. Emphasis added.

<sup>6</sup> Rittner, Carol, John K Roth. *Pope Pius XII and the Holocaust*. p276

<sup>7</sup> Ibid.

<sup>8</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p xi



## 8 – Pius’ Knowledge and Silence during the War

### Pius’ Certain Knowledge of the Final Solution

Pius was silent over the Nazi’s race laws, as he was silent over Kristallnacht in 1938, and also on Fascist attacks on Ethiopia and Albania in 1939. In addition, Pius was silent about the notorious Nazi war crimes all over Europe, and was silent about the Holocaust even though he was consistently besieged with pleas for help on behalf of the Jews.<sup>1</sup> He *never* declared it a sin for Catholics to participate in the slaughter.

Apologists often justify the Holy See’s silence on the mass annihilation of European Jewry, by stating that Pius and the Holy See knew little during the War of the fate of the Jews. However, the deportation of Jews to the east was perpetrated in full view of all Europe. Forewarned, ‘Pius XII himself witnessed the deportation of the Jews of Rome to Auschwitz taking place under his own windows, so to speak. Gassed in Auschwitz a few days later, the Holy See preferred to forget about them.’

Respected German historian Professor Peter Longerich concluded that the Holocaust was a massacre that lasted several years, with hundreds of thousands of perpetrators and helpers torturing and killing millions of victims observed by millions in large parts of Europe.<sup>2</sup>

The barbaric round-up actions and deportation of Jews in cattle trains headed to the East was a daily public spectacle witnessed by the population all over Europe. The deportation was a public spectacle not a secret operation. Hundreds of thousands of Jews from every European country, Slovakia, the Netherlands, France, Belgium, Luxembourg, Norway, Italy, Yugoslavia, Romania, Hungary, Greece, even as far as Rhodes and Corfu offshore, were deported to extermination centers.<sup>3</sup>

Pius and the Holy See were well informed of the deportations by its own representatives all over Europe and by the desperate calls for help from the Jewish communities. Ecclesiastics ‘in every country were spectators and often actors involved in a variety of ways in the cruel drama that led directly to the killing sites in the East and were deaf to these tragic calls of help. The deportation of Jews from Rome to Auschwitz ... is a paradigm of that callous attitude.’<sup>4</sup>

Historian Professor Michael Marrus reported that when the mass killings began, the Holy See was extremely well informed via its own diplomatic channels and a variety of other contacts. The Holy See continued to receive detailed information about mass murder in the east.<sup>5</sup>

<sup>1</sup> Küng, Hans. *The Catholic Church: a short history*. pp177-80

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p377

<sup>3</sup> Ibid. p313

<sup>4</sup> Ibid.

<sup>5</sup> Ibid. pp377-78

## 1939

French Cardinal Eugène Tisserant was a prominent and long-time member of the Roman Curia. He had a meeting in December 1939 in Pius XII's office at which he urged Pius to promulgate an encyclical with respect to the Nazis and others 'on the duty of Catholics to resist the unjust orders of an authoritarian state'. Later the Cardinal said:

I am afraid history will reproach the Holy See for having followed *a policy which was convenient to itself*, and for not having done much else. This is extremely sad.<sup>1</sup>

## 1941

Specifically, the Holy See was advised by its nuncios and bishops in Switzerland, Germany, Slovakia, and Croatia, and by other members of the Church hierarchy, that the Nazis and others were daily annihilating the Jews of Europe. For example, in January 1941 Monsignor Konrad von Preysing sent a direct appeal to Pius from Berlin:

Your Holiness is certainly informed about the situation of the Jews in Germany and the neighbouring countries. I wish to mention that I have been asked both from the Catholic and Protestant side if the Holy See could not do something on this subject ... in favour of these unfortunates.<sup>2</sup>

It provoked no response.<sup>3</sup>

One month later, the formerly enthusiastic supporter of Hitler, the 'Heil Hitler Cardinal', Theodor Innitzer, showed his concern by informing Pius that 60,000 Jews had already been deported from Vienna to the east. He emphasised the 'terrible fate awaiting them.'

In 1941 also, Monsignor Giuseppe Burzio, the Catholic head chaplain of the Slovak army and the chargé d'affaires of the Holy See in Slovakia, personally witnessed the execution by the Hungarian forces and the Einsatzgruppen of 24,000 Ruthenian Jews outside Kamenetz Podolsk on 27-29 August. Burzio informed Pius' Secretary of State, Luigi Cardinal Maglione, that in the Soviet territories:

Jewish civilians are systematically executed without any distinction of age or sex.<sup>4</sup>

Monsignor Burzio also informed the Holy See that the entire Jewish population in Ukraine was being mass murdered by Einsatzgruppen.

<sup>1</sup> See, for example: *Wikipedia* 'Cardinal Tisserant' (2009). Emphasis added. The 2019 version of *Wikipedia* (Eugène Tisserant) makes no mention of this appeal.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p378

<sup>3</sup> *Jewish Virtual Library*. 'The Vatican & the Holocaust: Pope Pius XII & the Holocaust'. <https://www.jewishvirtuallibrary.org/pope-pius-and-the-holocaust>

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p378



In the words of David Cymet: 'No action or protest whatsoever came forward from the Vatican ...'<sup>1</sup>

Polish reactions to Pius' silence may be gauged from the following extract of an article 'Does Independent Poland need Union with the Vatican?' in *Chłopski boj* (*The Peasants' Struggle*), n.35, 30 November 1941:

For centuries one of the Church's most important duties has been the moral education of mankind. Christ's ethical teaching had a revolutionary value, given the moral laws and customs of the time ... Today this ethic is the exact opposite of reality as it was then ...

As for Catholicism, it seems to have failed completely when confronted with the judgment of history. A great Catholic country – Italy – is on the Axis side, among the butchers of mankind. Another great Catholic country, and the eldest daughter of the Church – France – has provided the largest number of traitors. With the exception of Poland, which is saving the reputation of Catholicism, it is countries of other [religious] confessions (England, Holland, Norway, Greece, Yugoslavia) that have shown lively sentiments of honour and justice ...

It has been shown in our times that Catholicism has gone into shameful and dishonourable bankruptcy. In saying this we are thinking above all of moral bankruptcy ...

The Pope's defenders are saying, as we have heard more than once, that he 'could not expose the possessions and organization of the Church [to destruction].' Thus we can see that the Christian ideal is dying. The Church today is a *material and administrative power and a political force*, but, alas, it has ceased to be a moral force.

*In the person of the Pope we have found neither a great apostle nor a father.* The evil goes deeper ... In measures taken by ecclesiastical authority the Christian ideal is relegated to the last place, *politics and diplomacy coming first*. Thus we wonder whether, when the Third Republic comes to birth, we shall need union with Rome and whether such a union will have any significance. And whether, by regaining our independence from the papal State, we shall experience political, ideological or moral loss. Perhaps this will not be the same as putting aside and breaking political and material links? And, finally, apart from the other important problems, we wonder whether the uninterrupted stream of our gold should continue to flow towards Rome to increase the wealth of the Sacred Palaces and the power of *the man who was supposed to be the Vicar of Christ*.<sup>2</sup>

Pius was aware of the significance of his silence. This was apparent in his words to Cardinal Roncalli on 11 October 1941, which the latter recorded in his diary:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p380

<sup>2</sup> Falconi, Carlo. *The Silence of Pius XII*. pp225-26. Emphasis added.

[The Pope] continued to tell me of his generosity toward the Germans who visit him. He asked me if his silence regarding Nazism was not judged badly.<sup>1</sup>

### 1942

Early in 1942, Father Pirro Scavizzi began personally presenting his reports to Pius XII<sup>2</sup> on the Einsatzgruppen mass murders. Some of these are included in Volume 8 of the Holy See's *Actes et Documents du Saint Siège Relatifs à La Seconde Guerre Mondiale*<sup>3</sup> (*Acts and Documents of the Holy See Relative to the Second World War*). The Vatican historian Father Robert A Graham, SJ, one of the editors of the *Actes*, acknowledged that a key to Pius XII's knowledge of these events is to be found in the audience that Pius had with his old friend Don Pirro Scavizzi, a parish priest of Rome, a war veteran, and a chaplain on the hospital train sent to pick up wounded Italian soldiers on the Eastern Front in 1942.



Don Pirro was able to tell Pius about the mass slaughter of Jews by the Nazis.<sup>4,5</sup> In May 1942 he also told Pius:

The massacre of the Jews in the Ukraine is already complete. In Poland and Germany they also intend to carry it to completion, with a system of mass killing the next candidates in line for death.<sup>6</sup>

The information reached a dead end; causing Reichsführer of the SS, Heinrich Himmler, in October 1942, to personally praise the 'discretion' of the Vatican.

When the Catholic Slovak government announced the approaching deportation of Slovakian Jews, Monsignor Burzio informed the Holy See in his March 1942 report that the deportation meant certain death for most of the deportees:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p384. Even at this stage of the killings, Pius still had generous feelings for the Nazis.

<sup>2</sup> A picture of Pope Pius XII made after his election to the papacy in 1939. It was composed by a French nun, who donated it to the Pontiff. He upon looking at it, decided 'this is not me' and gave it to Madre Pascalina Lehnert, who gave it to the copyholder. Date: 1939. Author: Ambrosius007 who owns the copyright. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

<sup>3</sup> [http://www.vatican.va/archive/actes/index\\_en.htm](http://www.vatican.va/archive/actes/index_en.htm) (2014)

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church* p379

<sup>5</sup> *Actes et Documents* refers to Father Scavizzi in Volume 8. Translated from the French, it reads: "Father Scavizzi Pirro was chaplain of a hospital train of the Order of Malta." One of his reports is quoted in the same volume. Translated from the Italian: "Pirro Scavizzi ... wrote on October 7th a report on the situation in Poland: 'The elimination of the Jews, by mass murder, is almost wholly without regard to children or infants. Before being deported or killed, they are doomed to perform forced labor ... even if they are of the educated class ... It is said that more than two million Jews were killed ...'" (A.E.S. 7247/42).

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p379

The deportation of 80,000 persons to Poland at the mercy of the Germans is the equivalent of condemning a great part of them to death.<sup>1</sup>

On 17 July 1942 Croatian apostolic delegate Abbé Marcone forwarded information from Eugene Kvaternik, chief of the Croatian security services, that as many as 2 million Jews had already been killed in Europe. In the second report of Father Scavizzi to Pius, of 7 October 1942, the same estimate is given; by which time the Nazis had already annihilated most of the Jews of Poland and Russia.<sup>2</sup>

Sister Pascalina Lehnert, Pius' housekeeper and secretary, has recorded that Pius telephoned his good friend Archbishop Francis Spellman in New York in 1942 to confirm directly with President Roosevelt the truth of the reports of the Nazis' atrocities. Spellman reported back:

Your Holiness, President Roosevelt has given me every assurance that the vicious Nazi war crimes are entirely true ... Thousands of Jews are being gassed to death in concentration camps and other thousands are being burned alive in ovens.<sup>3</sup>

On 26 September 1942, Myron Taylor, the personal representative of President



Roosevelt, visited Rome and presented a memorandum in the name of the President to Luigi Cardinal Maglione<sup>4</sup> on the reports about the annihilation of the Jews in Poland. He officially requested of Cardinal Maglione:

I would be very grateful to Your Eminence if it were possible to tell me if the Vatican has any information which tends to confirm the report contained in this memorandum. If so, I would like to know if the Holy Father has some suggestions touching on some practical means of using the forces of public opinion of the civilized world in order to prevent the continuation of this barbarism.

In his answer of 10 October 1942 Cardinal Maglione raised doubts on the accuracy of the reports that had come to the Holy See from trusted sources:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p380

<sup>2</sup> Ibid.

<sup>3</sup> Ibid. p381

<sup>4</sup> Photograph of Luigi Cardinal Maglione on his reception as Apostolic Nuncio to France at the Élysée Palace on 1 January 1927. Source: Bibliothèque nationale de France. Author: Agence de presse Meurisse. This file is in the public domain.

The reports on severe measures adopted against non-Aryans have also come to the Holy See from other sources, but at present it has not been possible to verify their accuracy.

On 9 December 1942, Monsignor Giuseppe Di Meglio, a staff member of Archbishop Orsenigo's office in Berlin, wrote of the Jews:

Generally, they are forced to leave in the middle of the night; they are permitted to take little clothing with them and only a small sum of money ... An Italian journalist, returned from Romania ... related to me that a train was completely filled with Jews; every opening was then closed, so that no air could enter. When the train arrived at its destination, there were only a few survivors.<sup>1</sup>

In the same year, Cardinal Theodor Innitzer of Vienna informed Pius of Jewish deportations.<sup>2</sup> Sir D'Arcy Osborne, the British Envoy Extraordinary and Minister Plenipotentiary to the Holy See, brought additional confirmatory information to the Pope's notice.<sup>3</sup>

Archbishop Antonijs Springovics wrote to Pius on 12 December 1942 stating that most of the Jews of Riga, Latvia had been killed.<sup>4</sup>

Further information relative to Pius' silence appeared in an article in *La Civiltà Cattolica*<sup>5</sup> of 30 June 1961. Jesuit Father Florello Cavalli wrote concerning the spring of 1942:

In those days *anguished appeals for help reached the Vatican* from the Jews and their governments in many countries, through the British Minister to the Holy See, President Roosevelt's personal representative to Pius XII, the Apostolic Delegations in Great Britain, the United States and Turkey, and the Nunciatures in Rumania, Hungary and Switzerland.<sup>6</sup>

In March 1942 Pius received, via the Apostolic Nuncio in Berne, Monsignor Filippo Bernadini, a lengthy document compiled by the World Jewish Congress and the Swiss Israelite community registering the atrocities being perpetrated in Germany, Vichy France, Slovakia, Croatia, and Hungary – all countries in which it was believed that Pius could exert some restraining influence; particularly in the latter three countries, which had strong ties between their governments and the Church. Specifically, concerning the Roman Catholic Independent State of Croatia,<sup>7</sup> the document reads:

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p381

<sup>2</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

<sup>3</sup> Atkin, Nicholas & Frank Tallet. *Priests, Prelates & People*. pp256-57

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p48

<sup>5</sup> *La Civiltà Cattolica* is a periodical published by the Jesuits in Rome.

<sup>6</sup> Falconi, Carlo. *The Silence of Pius XII*. p52.

<sup>7</sup> Refer to Chapter 5, above, for details of the Catholic Church's deep complicity in the Croatian Holocaust.

Several thousand families were either deported to desert islands on the Dalmatian coast or incarcerated in concentration camps ... all the male Jews were sent to labour camps ... where they perished in great number ... At the same time, their wives and children were sent to another camp where they, too, are enduring dire privations.<sup>1</sup>

Significantly, Gerhart Riegner, a signatory to the document, revealed in his 1998 memoirs that this document was excluded by the Vatican from the eleven volumes of *Actes et Documents du Saint Siège Relatifs à la période de la Seconde Guerre Mondiale*.<sup>2</sup>

The Holy See was constantly besieged by reports and appeals from organisations of all kinds, especially Jewish. In his article on the Holy See and the Romanian Jews, Father Angelo Martini quoted examples in the year 1942:

In June 1942 Pope Pius XII received a pressing appeal written in Latin from a group of Jews in Cernauti imploring his protection so as to avoid deportation across the Dniester and the Bug and gain mitigation of the punishments in the ghetto; and drew his special attention to the thousands of orphaned children who were deprived of all aid.

In October the nuncio in Switzerland, Monsignor Bernardini, sent to the Holy See a report by the president of the Israelite Communities in Switzerland asking for a speedy intervention of the Holy Father not only on behalf of the Rumanian Jews across the Dniester but also on behalf of the others threatened with mass-deportation to those regions.

A similar memorandum was presented at that time on behalf of the Jews of the Banat who were also threatened with deportation.<sup>3</sup>

In September 1942 President Roosevelt sent a personal representative, Myron Taylor, to plead with Pius to condemn the extermination of the Jews. His task was to urge Pius to issue an unequivocal denunciation of Nazi barbarities. He brought yet further distressing news of these atrocities, and later Pius was presented with evidential documentation compiled by the allies.<sup>4</sup> Roosevelt warned the Pope that his silence was endangering his moral prestige. The Vatican Secretary of State responded on behalf of Pius that it was impossible to verify *rumours* about crimes committed against the Jews.<sup>5</sup>

It is also reported that Pius actually made the lame excuse that he must 'rise above the belligerent parties'.<sup>6</sup> This sanctimonious self-exculpation was so in keep-

<sup>1</sup> Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. p225

<sup>2</sup> Ibid.

<sup>3</sup> Falconi, Carlo. *The Silence of Pius XII*. p61

<sup>4</sup> Atkin, Nicholas & Frank Tallet. *Priests, Prelates & People*. pp256-57

<sup>5</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. Emphasis added.

<sup>6</sup> <http://www.xanga.com/home.aspx?user=ReligionStinks&nextdate=8%2f30%2f2002+8%3a22%3a57.0> (2009). See also: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*

ing with his concept of himself as a demigod.

Pius even remained silent during the Nazis' massive atrocities in Poland against Catholic Poles.<sup>1</sup> Dr Kazimierz Papée, the Polish ambassador to the Holy See, met Pius in September 1940 but left disappointed when the Pope declined to condemn the double invasion of Poland, because he did not want the Holy See 'to become a platform for Polish objections against Germany'.<sup>2</sup> In May 1942 Papée complained again that Pius had failed to condemn the wave of atrocities in Poland, to which the Cardinal Secretary of State Maglione again replied that the Vatican could not document individual atrocities. Papée retorted 'when something becomes notorious, proof is not required.'<sup>3</sup> Papée never accepted Pius XII's proposal to accept the Nazi annexation of a portion of Poland.



From 1939, Władysław Raczkiewicz,<sup>4</sup> President of the Polish government in exile, was the internationally recognised Polish head of state, and this government was recognised as the continuum to the Polish government of 1939. In 1943 Raczkiewicz appealed to Pius to publicly denounce Nazi violence.<sup>6</sup> Bishop Preysing of Berlin did the same, at least twice. Pius refused.<sup>7</sup>

For the five long years, during which the tragic numbers of people killed and property destroyed in Poland steadily accumulated, Pius was pope, 'Yet he never spoke. Never.' His lips were sealed from the moment of the German aggression, and only became unsealed on rare occasions when he made laments of a generalised kind. Never did he issue a cry of protest.<sup>8</sup>

In 1942 the United States, Great Britain, Belgium, Brazil, Uruguay and Poland presented Pius simultaneously with démarches that warned him of the loss of papal moral authority:

A policy of silence in regard to such offences against the conscience of the world must necessarily involve a renunciation of moral leadership and a consequent atrophy of the influence and authority of the Vatican.<sup>9</sup>

These continuing refusals by Pius cannot be attributed to ignorance of the facts.

<sup>1</sup> 'Et Papa tacet': the Genocide of Polish Catholics. <http://www.thefreelibrary.com/'Et+Papa+tacet'%3a+the+genocide+of+Polish+Catholics-a0131753946>

<sup>2</sup> Thereby confirming his chronic pro-German bias. *Wikipedia* 'Kazimierz Papée' (2010)

<sup>3</sup> <http://www.astrotheme.fr/en/portraits/HD5ErVtDrzha.htm> (2008)

<sup>4</sup> Photograph of Władysław Raczkiewicz. Date: November 1930. Photographer: unknown. This file is in the public domain.

<sup>6</sup> See, for example: Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p49

<sup>7</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*

<sup>8</sup> Falconi, Carlo. *The Silence of Pius XII*. p97

<sup>9</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p28

Carlo Falconi, in *The Silence of Pius XII*, has recorded that 'The Holy See was extremely well informed of the situation in Poland' – from the country's invasion to the end of the occupation. With the help of many channels, Pius was able to know about every sector of Poland's life under the Nazis.<sup>1</sup>

In November 1942 Jan Karski, a courier for the Polish underground, carried a message from the Polish Jews to Pius XII asking him to excommunicate the perpetrators of the atrocities.<sup>2</sup> Pius never did.

### 1943

In March 1943 Monsignor Burzio wrote to Cardinal Maglione from Slovakia:

What matters is that the pope and his diplomatic officials knew enough about the Jewish genocide to believe and understand that it was a disaster of immense, unprecedented proportions. Given what they knew they should have acted differently.<sup>3</sup>

As Archbishop of Breslau and head of the German Bishops' Conference, Cardinal Bertram was opposed to all public protest against the deportation and massacre of the Jews. By contrast, in August 1943 Archbishop Konrad von Preysing of Berlin proposed making a public protest against the Jewish exterminations. It was rejected by his fellow bishops on the instigation of Cardinal Bertram; it was also ignored by Pius XII.<sup>4</sup>

Pius remained silent even when the Nazis rounded up nearly 2000 Jews of Rome on 16 October 1943,<sup>5</sup> many of whom, mostly women and children, were then transported to Auschwitz.<sup>6</sup> The Apostolic Palace (Papal Palace) contains over 1000 rooms. This would have been more than sufficient to hide every one of these Jews. In her book, *Under His Very Windows: The Vatican and the Holocaust in Italy*, Dr Susan Zuccotti concluded that Pius did not welcome Jews in the Vatican, and that he appears to have made no contacts and no appeal to either the Italians or any German officials on behalf of the Jews.<sup>7</sup> John Cornwell recorded that Pius refused to intervene on behalf of the Jews of Rome, even though the leaders of the German occupation themselves urged him to protest publicly and register his objections with Berlin. Significantly, the trucks that carted the Jews to their deaths were driven past St Peter's square to enable the Catholic soldiers on them to see this famous centre of their faith.<sup>8</sup> It has been claimed that the Jews called out for the Pope to help them as they passed along the perimeter of the square.

<sup>1</sup> Falconi, Carlo. *The Silence of Pius XII*. p198

<sup>2</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p50

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p383

<sup>4</sup> *Crimes of War: Guilt and Denial in the Twentieth Century*. p25

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p50

<sup>6</sup> <http://www.zionism-israel.com/his/judeophobia6.htm> (2007)

<sup>7</sup> Zuccotti, Susan. *Under His Very Windows: The Vatican and the Holocaust in Italy*. pp253, 294

<sup>8</sup> *The Scandal of Roman Catholicism*. [http://www.liberallikechrist.org/Catholic/RC\\_scandal-2.html](http://www.liberallikechrist.org/Catholic/RC_scandal-2.html) (2007)

Eyewitnesses described the scene. An Italian journalist reported:

The eyes of the children were dilated and unseeing. It seemed as if they were asking for an explanation for such terror and suffering.

In one street, several trucks came to a halt. The Marquise Fulvia Ripa di Meana passed down the street. She stated: 'I saw in their terror-stricken eyes, in the faces grown pale as if with pain, and in their little quivering hands that clung to the sides of the truck, the maddening fear that had overtaken them.'<sup>1</sup>



Zyklon B<sup>2</sup> was the trade name of a pesticide invented in Germany in the early 1920s. The active ingredient was hydrogen cyanide. Supplied to the Nazis by the corporation Tesch & Stabenow, it is infamous for its use by Germany to murder a million people in gas chambers installed at various extermination camps.

The majority of the captured Jews of Rome were gassed.<sup>3</sup>

Pius' silence and lack of action before, during, and after this preventable, tragic event are indefensible.<sup>4</sup>

<sup>1</sup> Source: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. p304

<sup>2</sup> Photograph of empty poison gas canisters found by the Allies in the Auschwitz-Birkenau Nazi extermination camp at the end of World War II. Image taken from Auschwitz II museum showcase. I, the Wikimedia user Palthrow hereby releases it into the public domain.

<sup>3</sup> Zuccotti, Susan. *The Italians and the Holocaust: Persecution, Rescue, and Survival*

<sup>4</sup> See, for example: O'Shea, Paul. *A Cross too Heavy: Eugenio Pacelli, Politics and the Jews of Europe 1917-1943*. p332



### **Pius never publicly mentioned the Word 'Jew'**

A number of scholars have pointed out the significant fact that at the time of their greatest need, Pius XII never mentioned the word 'Jew' in any of his public statements. Michael Marrus, Professor Emeritus of Holocaust Studies at the University of Toronto, has commented that the Holy See consistently refrained from pronouncing the word 'Jew' throughout the entire war.

Professor David Kertzer wrote:

As millions of Jews were being murdered, *Pius could never bring himself to publicly utter the word Jew*.<sup>1</sup>

In his book, *A Moral Reckoning*, Daniel Goldhagen confirmed that in Pius' public statements 'any mention of the Jews is conspicuously absent'.<sup>2</sup>

Jesuit priest, and professor emeritus of the Gregorian University, Father Peter Gumpel, who is the Vatican's relator for the canonisation of Pius XII, confirmed: '

It is true that in his public protests Pius XII never used the word 'Jew'.<sup>3</sup>

In fact, Pius did refer once to Jews at the International Eucharistic Congress in Budapest on 27 May 1938. He vented his anti-Semitism in a sermon by describing the contemporary Jews as: 'the foes of Jesus who cried out to his face:

Crucify him!' We sing hymns of our loyalty and our love. We act in this fashion, not out of bitterness, not out of a sense of superiority, not out of arrogance to those whose lips curse him and whose hearts reject him even today.<sup>4, 5</sup>

Earlier, in 1919, a condemnatory letter signed by Pacelli described the meeting between representatives of the nunciature and the revolutionaries:

a gang of young women, of dubious appearance, Jews like all the rest of them, hanging around in all the offices with lecherous demeanour and suggestive smiles. The boss of this female rabble was [the chief revolutionary's] mistress, a young Russian woman, a Jew and a divorcee ... [Her lover] is a young man, of about 30 or 35, also Russian and a Jew. Pale, dirty, with drugged eyes, hoarse voice, vulgar, repulsive ...<sup>6, 8</sup> A truly disgusting type.<sup>7, 8</sup>

<sup>1</sup> Quoted in: Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p386. Emphasis added.

<sup>2</sup> Quoted in: Ibid.

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p386

<sup>4</sup> Ibid. Emphasis added.

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). pp185-86

<sup>6</sup> See, for example: Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. pp220-21

<sup>7</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p79

<sup>8</sup> Lately, Jesuit Father Pierre Blet has claimed that the letter was probably not written by Pius. (Thavis, John. *The Vatican Diaries*. p214). John Cornwell states that the description was written by Pius' secretary, Monsignor Schippa, but Pius did sign it. Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xxiii. Emphasis added.

### **Pius was Impervious to Requests to make His Voice heard**

In 1933 Edith Stein, a Jew converted to Roman Catholicism, wrote to Pius XI requesting that he speak out against the persecution of Jews in Germany. The letter was forwarded via a 'letter carrier', namely, Raphael Walzer, Arch-abbot of the Beuron Benedictine congregation. Pacelli presented the letter to the Pope on 20 April, and wrote to Walzer 'to inform the sender in appropriate manner that her letter had been dutifully presented to His Holiness.' Professor Hubert Wolf states:

One searches in vain [through the Vatican archives] for a response to Edith Stein's plea. Pacelli expended not a single word on the persecution of the Jews in Germany ... All the words that concentrated solely on the well-being of the Catholic Church, while not wasting a single syllable on the fate of the persecuted Jews, must have sounded like mockery to Stein:

I pray to God with them that He provide special protection in these difficult times to his Holy Church, and bestow on all children of the Church the grace of courage and magnanimity, which are the necessary preconditions for final victory.<sup>1</sup>

Numerous other submissions to the pope requesting that he intervene on behalf of the persecuted Jews ... did not so much as receive a confirmation of receipt, let alone a reply from the Cardinal Secretary of State [Pacelli].<sup>2</sup>

And:

there does seem to be evidence that, at least during the final years of his pontificate, Pius XI wanted to do more in this regard [speak out about the persecution of the Jews] than his cardinal secretary of state, Eugenio Pacelli, was prepared to countenance.<sup>3</sup>

Later, diplomatic correspondence of foreign envoys to the Holy See shows that Pacelli, now Pius XII, was impervious to the appeals to make his voice heard – even from men of the Church close to him.

Jacques Maritain stated that he had been struck by the savage hatred of Adolf Hitler for the Jews whom he had intended to wipe from the face of the earth. The crime was astronomic. It was now time for the Pope to speak out:

When I think of the part Catholicism has played in the development of Anti-Semitism in Germany, in Europe, and in places like Argentina, I see how appropriate a word from the pope would be.<sup>4</sup>

<sup>1</sup> Yet another example of Pacelli's circumlocutions.

<sup>2</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. pp188-91

<sup>3</sup> Ibid. p211

<sup>4</sup> Quoted in: Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p182

But Pius did not speak out.

Nor did Pius take up the world leadership in the fight against anti-Semitism. The pioneers of meaningful Catholic-Jewish relations received neither encouragement nor direction from Pius XII.<sup>1</sup>

Pius told US envoy Harold H Tittman that when talking of atrocities he could not name the Nazis without at the same time mentioning the Bolsheviks, and this he thought might not be wholly pleasing to the Allies. He 'stated that he "feared" that there was foundation for the atrocity reports of the Allies but led me to believe that *he felt that there had been some exaggeration for purposes of propaganda.*'<sup>2</sup> Michael Phayer regards this remark as a temporising exercise.<sup>3</sup>

Pius also said that he:

had spoken therein clearly enough to satisfy all those who had been insisting in the past that he utter some word of condemnation of the Nazi atrocities, and he seemed surprised when I told him that I thought there were some who did not share his belief...

Robert Leiber, SJ, one of Pius XII's closest advisors, concluded that:

Pius XI was in general not easy to dissuade from taking public positions on burning question; Pius XII was not easy to move toward that end.<sup>4</sup>

Eugenio Pacelli 'pleaded for strict neutrality of the Holy Father in all *political* controversies, which for him included the issue of the Jews.'<sup>5</sup>

### **Pius refused to condemn the Atrocities**

Bishop Alois Hudal wrote in his memoirs that Pius XI preferred 'an open break with National Socialism and Fascism'. However, 'in the interests of peaceful development', Pius XI had frequently been prevented from acting as such 'by the intervention of the secretary of state [Pacelli].' 'The more the state of health of the [ailing] pope left something to be desired,' the more the intentions of Pius XI had been 'blocked and weakened.'

In 1941 Harold Tittman, Assistant Chief of the United States delegation to the Holy See, asked Pius to condemn the Nazi atrocities. The reply invariably was that the Pope had already condemned crimes against morality in war and that the Holy See wanted to remain 'neutral', and that any condemnation of the atrocities would have a negative influence on Catholics in Nazi occupied lands.

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p207

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p385. Emphasis added.

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p56

<sup>4</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p211

<sup>5</sup> Ibid. p212. Emphasis added.

The Allied governments issued a declaration of condemnation – the *German Policy of Extermination of the Jewish Race*.<sup>1</sup> When Tittman asked Secretary of State, Cardinal Maglione, if Pius would issue a similar proclamation, Maglione replied once again that the papacy was ‘unable to denounce publicly particular atrocities.’

Pius XII decided not to speak out even about the Nazis’ atrocities perpetrated against Catholics in Poland, in the hope of avoiding moral outrages that he believed communists would perpetrate against the entire Church if they prevailed against Nazi Germany. ‘This was a flawed and mistaken *political* judgement.’<sup>2</sup> History reveals that post-War, East European communist regimes did not commit genocide as the Nazis did in Poland.

### Qui tacet consentit

Paul O’Shea is a member of the New South Wales Council for Christians and Jews, is a former Carmelite, and has completed his doctoral research on Pius XII and the Jews. He teaches at St Patrick’s College, Sydney. He has degrees in theology, education, and history. When asked in a radio interview about the removal of the Roman Jews, Dr O’Shea replied that Pius XII had more than ample information from many sources of what was happening to the Jews of Europe. Nevertheless, Pius held to his ‘fiction of papal neutrality’, even to the point where the Roman Jews were rounded up and incarcerated in the military college that is next to the Vatican wall.

‘I think it becomes a moral failure on his part,’ said Dr O’Shea – ‘because all the major religious traditions say that one cannot be mute, one cannot be silent in the face of overwhelming evil. One has a moral duty to speak out for one’s neighbour.’<sup>3</sup> Dr O’Shea confirmed that ‘There is no doubt that Pius *never* spoke out explicitly against the massacre of the Jews of Europe.’<sup>4</sup>

Regardless of pleadings throughout the world, Pius XII never publicly condemned Nazi war crimes or Nazi Germany to the end. US President Roosevelt, through his ‘peace ambassador’ to the Holy See, requested that Pius condemn Hitler’s invasion of Protestant Denmark and Norway. Pius definitely refused this request.<sup>5</sup> Nicholas Atkin and Frank Tallet, in their book *Priests, Prelates & People*, confirmed that the fact that Pius never explicitly condemned the Holocaust must stand to his eternal discredit.<sup>6</sup> His silence was an abandonment of moral guidance on an

<sup>1</sup> See, for example: <http://avalon.law.yale.edu/imt/jack01.asp> (2014)

<sup>2</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p41. Emphasis added.

<sup>3</sup> ‘Pope Pius XII - Was He the Nazi Pope or Not?’ <http://www.abc.net.au/rn/ark/stories/2008/2365876.htm#transcript> (2008)

<sup>4</sup> <http://www.abc.net.au/rn/religionreport/stories/2008/2378841.htm#transcript> (2008). Emphasis added.

<sup>5</sup> Lehmann, L H. *Behind the Dictators: A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism*. p29

<sup>6</sup> Atkin, Nicholas & Frank Tallet. *Priests, Prelates & People*. pp259-60

appalling scale.<sup>1</sup>

The horrendous, organised genocide had only a fragmentary or generalised mention in papal documents. Not a single one among the hundreds of pages of Pius' allocutions, messages and writings addressed it explicitly or exclusively, and only rare and limited hints were made in summary allusions. Moreover, instead of being in a language of outrage, they were consistently phrased in a cold and judicial style.<sup>2</sup>

Pius never explained his silence on the Holocaust, because, he claimed, there was no silence to be accounted for; and he had spoken up on the tragedy on several occasions. On 3 August 1946, for instance, he stated that:

We condemned on various occasions in the past the persecution that a fanatical anti-Semitism inflicted on the Hebrew people.<sup>3</sup>

Professor Gary Wills states categorically 'that is a deliberate falsehood.' Pius 'never publicly mentioned the Holocaust.'<sup>4</sup> John Cornwell stated that: 'From all that we know of his papacy, this constituted a blatant lie.'<sup>5</sup>

### Published Comments on Pius' Absence of Moral Leadership

In his book, *Hitler's Pope: The Secret History of Pius XII*, John Cornwell recorded of Pius that his failure to condemn the Nazis gave tacit consent to the 'Final Solution' ('die Endlösung der Judenfrage'). He attempted to depict himself retrospectively as an outspoken champion of the Jews; and his pompous self-exculpation revealed him to be a hypocrite.<sup>6</sup>

Carlo Falconi, a journalist and former Catholic priest, pointed out in his book *The Silence of Pius XII* that the greatest genocide ever known in human history was virtually ignored by Pius. Falconi noted that the scientifically organised genocide, beyond all previous cruelty in its scope and savagery, was never mentioned explicitly, even once. The allusions to it that do exist are too vague and cryptic to constitute any strong body of opinion. Among the hundreds of pages of Pius XII's allocutions, messages and writings, no evidence of anger, of fury, of condemnation of atrocities has been found.

Michael Phayer refers to:

Pope Pius's failure to exercise leadership regarding genocide.<sup>7</sup>

Walter Zwi Bacharach<sup>8</sup> summed up Pius' muteness:

<sup>1</sup> A New York Catechism grandiloquently stated: 'The pope takes the place of Jesus Christ on earth ... By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock.'

<sup>2</sup> Falconi, Carlo. *The Silence of Pius XII*. p39

<sup>3</sup> Wills, Garry. *Papal Sin: Structures of Deceit*. p66

<sup>4</sup> Ibid.

<sup>5</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p xxi

<sup>6</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*. p297

<sup>7</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p109

<sup>8</sup> An enlightening interview with Professor Emeritus Walter Zwi Bacharach, who was sent to Auschwitz and

He maintained his icy silence on the annihilation of 6 million Jews in Christian Europe.<sup>1</sup>

Paul O'Shea finds that Pius' blindness was due to his belief that he was accountable to God for the preservation and salvation of the Catholic Church:

Nothing, not even the deaths of millions, could be allowed to stand between the Pope and this God-given task.<sup>2</sup>

Likewise, the former Jesuit Professor of Metaphysics and Ethics at St Edmund's College, and later Dean of Theology at Corpus Christi in London, Peter de Rosa, concludes that the only satisfactory explanation for Pius' silence regarding the Holocaust was that 'he was first and foremost a Catholic; a Catholic before he was a Christian or a human being'.<sup>3</sup>

A cornerstone of Pius' silence was his fear that were he to speak out against the atrocities it would fatally jeopardise his 'Great Design'.<sup>4</sup> Furthermore, his elimination of Catholic politics in Germany – another aspect of his Great Design – removed the very mechanisms by which protest against the Nazi's atrocities might have been amplified.

In *Pius XII: The Hound of Hitler*, Gerard Noel has suggested that rather than ask why Pius was silent about the Holocaust, a better question might be to ask why he remained silent on almost every atrocity throughout the 1930s and 1940s, and why he also preserved a relative silence on such post-war matters as financial corruption within the Church and the abominable behaviour of certain clerics in Sicily.<sup>5,6</sup>

David Bird, in a review of Gerard Noel's *Pius XII: The Hound of Hitler*, wrote:

It's hard to summon either respect for the morality, or sympathy for the emotional disappointments, of such an individual.

In *The Catholic Church and the Holocaust, 1930-1965*, Professor Michael Phayer found that 'Pius XII did relatively little' in the hours of the Jews greatest need, but ordinary Catholics 'did a lot more'.<sup>7</sup>

David Cymet wrote of Pius':

later survived a death march, is given in Yad Vashem at <https://www.yadvashem.org/articles/interviews/bachrach.html>

<sup>1</sup> Bacharach, Walter Zwi. *Antisemitism, Holocaust and the Holy See: An Appraisal of New Books about the Vatican and the Holocaust* (Shoah Resource Center) [http://www.yadvashem.org/odot\\_pdf/Microsoft%20Word%20-%207079.pdf](http://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%207079.pdf) (2014)

<sup>2</sup> O'Shea, Paul. *A Cross too Heavy: Eugenio Pacelli, Politics and the Jews of Europe 1917–1943*. p328.

<sup>3</sup> de Rosa, Peter. *Vicars of Christ: The Dark Side of the Papacy*. p201

<sup>4</sup> See, for example: Noel, Gerard. *Pius XII: The Hound of Hitler*. p4

<sup>5</sup> Ibid.

<sup>6</sup> Refer to Cardinal Ruffini and the Franciscans in Sicily, in Chapter 2. Ernesto Ruffini (his home town of Palermo was the murder capital of the world) had been elevated to the cardinalate by Pius XII.

<sup>7</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p xi

obstinate silence in the face of what Winston Churchill called the greatest crime registered in history, notwithstanding, that at the zenith of his power in 1942, Hitler ruled over the largest Catholic community in the world ...<sup>1</sup>

Rolf Hochhuth indicted Pius XII in his drama *Der Stellvertreter* (*The Deputy*):

Perhaps never in history have so many human beings paid with their lives for the passivity of a single statesman.<sup>2</sup>

Albert Schweitzer wrote in the preface to Hochhuth's book:

To stay in the right path of history we must become aware of the great aberration of those days, and must remain aware of it, so as not to stumble further into inhumanity. It is significant, therefore that the drama 'The Deputy' has made its appearance. Not only is it an indictment of an historical personality who placed upon himself the great responsibility of silence; it is also a solemn warning to our culture admonishing us to forego our acceptance of inhumanity which leaves us unconcerned.<sup>3</sup>

François Mauriac, the 1952 French Catholic Nobel laureate for literature, articulated the enormous moral responsibility of being silent while a whole people was being annihilated:

A crime of this proportion redounds in no small part on all the witnesses who did not protest and on those who were responsible for their silence.<sup>4</sup>



A researcher has concluded that Pius' silence was 'the canonical example of collusion and collaboration.'<sup>5</sup>

Carlo Falconi concluded that Pius XII not only failed the duty of his position,

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p xi

<sup>2</sup> Ibid. p xii

<sup>3</sup> Ibid. p xiii

<sup>4</sup> Ibid.

<sup>5</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p190

but also his duty to Christianity and the human race. His refusal to speak out played into the hands of Nazi evil. His silence amounted to complicity with iniquity.<sup>1</sup> In like manner, Father Andrew Greeley, a Catholic theologian, reminded the Church of the ancient universal moral principle:

‘Qui tacet consentit.’

This precept of Catholic moral theology applied then as it does today:

‘Silence presumes consent.’<sup>2,3</sup>

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*In exchange for fiery anticommunism and crucial backing of Vatican policy goals, Italian Fascism got a pass from a silent church on its political monopoly.* David D’Arcy

*an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Job 4:16-17*

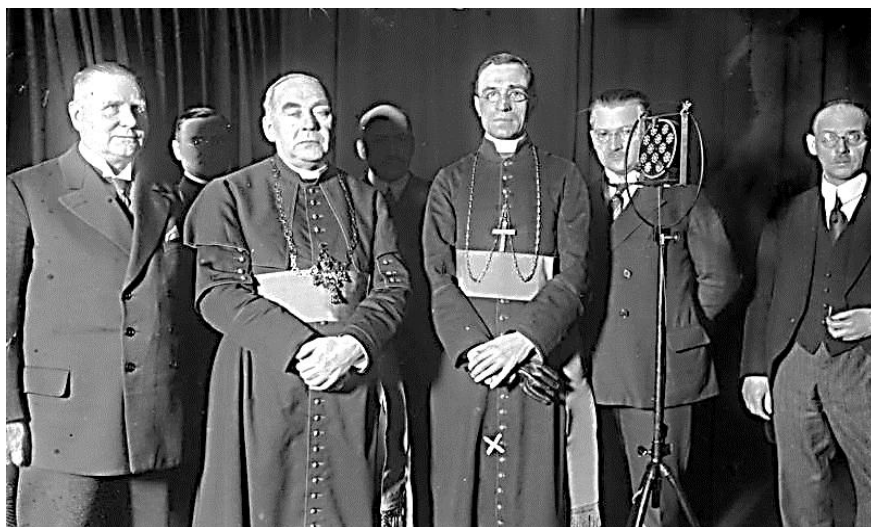
<sup>1</sup> Falconi, Carlo. *The Silence of Pius XII*. pp72-73

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p xiii

<sup>3</sup> Photograph on the previous page: Hitler and Mussolini in Munich, circa June 1940. Source: Eva Braun’s Photo Albums, c.1913-c.1944. This file is in the public domain. Pius XII, the man who had supported both of them, prayed for the repose of their souls after their deaths.



## 9 – Pius’ Christmas Broadcasts<sup>1</sup>



### *Christmas Broadcast – 1939*

This first broadcast of Pius XII refers to ‘the premeditated aggression against a small industrious and peaceful people ...’ According to *L’Osservatore Romano*, this paragraph applied to the Soviet invasion of Finland. Thus, Pius was willing to condemn this Russian invasion, but not as explicitly the German invasion of Poland.<sup>2</sup>

### *Christmas Broadcast – 1941*

Pius XII’s Christmas broadcast of 1941 confirmed his intransigent non-involvement:

As God is Our witness, We love all peoples without exception with equal affection; and up till now We have imposed the maximum reserve on Ourselves so as to avoid even the appearance of being contaminated by the Party spirit ...<sup>3</sup>

### *Cryptic Christmas Broadcast – 1942*

The vast majority of Nazi Holocaust victims were Baltic, Polish, and western Russian Jews, who were either shot, or gassed and cremated in the killing centres.

<sup>1</sup> Photograph. This is a prelude to Pius’ Christmas broadcasts. Title: The papal nuncio Pacelli and the auxiliary bishop of Berlin Josef Deitmer, while visiting the radio transmission station in Vox-Haus in Berlin. Date: January 1924. Attribution: Bundesarchiv, Bild 102-00240 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p51

<sup>3</sup> Falconi, Carlo. *The Silence of Pius XII*. p36

All of these victims were murdered without any papal protest other than the veiled ineffectual reference in Pius' 1942 Christmas address (*The Rights of Man: The Feast of Christmas and Suffering Humanity*).<sup>1</sup>

This speech is his most famous, in which, during several thousands of words, he spoke twenty-seven words, from twenty-six pages of text, on what could *possibly* be interpreted as a condemnation of the Nazi Holocaust.<sup>2</sup> It was, says Michael Phayer, 'both his first and his last pronouncement on genocide.'<sup>3</sup>

Michael Phayer also commented 'no one, certainly not the Germans, took it as a protest against their slaughter of the Jews.'<sup>4</sup> And, the editorial of the lay Catholic journal *Commonweal* stated that it is 'difficult to realize that certain sections [of the broadcast] are issued in the very midst of a world cataclysm.'<sup>5</sup>

Brazilian Ambassador to the Holy See, Ildebrando Accioly, summoned the Allied ambassadors to issue appeals to Pius to condemn the Nazi atrocities. As a consequence, a month later, the diplomatic representatives to the Holy See of Belgium, Brazil, Yugoslavia, Poland, the United States, Uruguay, and Great Britain, presented in concert separate diplomatic *démarches* to Pius. They urged him to issue publicly a moral condemnation of the Nazi atrocities.

When Pius finally responded, his reference took the form of an almost meaningless paragraph, in his usual cryptic fashion, at the end of this December 1942 Christmas radio message:<sup>6</sup>

you must declare war upon the darkness of apostasy from God, upon the coldness of fraternal discord; you must wage war in the name of a humanity which is grievously sick, a humanity which must be healed in the name of the Christian conscience.<sup>7</sup>

Pius' defenders<sup>8</sup> cite this address to prove that Pius did speak out against the Holocaust. This address, commencing with 'Beloved children throughout the world!', which maintained the Pope's posture of neutrality, blamed the war *on neither side exclusively* but on 'an unbridled lust for profit and power.'

With his subtle periphrasis he called for humanity in general to repent and return to the laws of God:

We propose today, assured of the good will and interest of all sincere minds, to dwell with particular care and *with equal impartiality* upon the fundamental laws governing the internal order of States and peoples.

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p72

<sup>2</sup> <http://www.abc.net.au/rn/religionreport/stories/2008/2378841.htm#transcript> (2008)

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p65

<sup>4</sup> Source: Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p179

<sup>5</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p58

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p385

<sup>7</sup> <http://www.catholictradition.org/Encyclicals/1942.htm> (2014)

<sup>8</sup> For example: *New Catholic Encyclopedia*. Vol 11. p398

Never has it been so capitially important to understand clearly the true foundations of all social life as in these days when humanity, diseased by the poison of social errors and perversions and tossed by a fever of conflicting desires, doctrines, and aims, has become the unhappy prey of a disorder created by itself, and is experiencing the disruptive effects of false social theories that neglect and contravene the laws of God ...

today a conception rules which is no less detrimental to society, regarding as it does everything and everybody from the standpoint of utility to the State, to the exclusion of all ethical and religious considerations ...

all men of courage and honor, as they gaze upon the ruins of a social order which has given such tragic proof of its failure to secure the common good, ought to unite in a solemn vow never to rest until valiant souls of every people and every nation of the earth arise in their legions, resolved to bring society back to its immovable center of gravity in the Divine law ...

Humanity owes this vow to the numberless dead who lie buried on the fields of battle: the sacrifice which they have made of their life in the discharge of duty is a holocaust which calls for a new and better social order ...

Humanity owes this vow to those hundreds of thousands who, without any fault of their own, sometimes only by reason of their nationality or race, are marked down for death or gradual extinction.<sup>1</sup>



This 1942 address,<sup>2</sup> which presented itself as neutral, does not qualify for what

<sup>1</sup> <http://www.catholictradition.org/Encyclicals/1942.htm> (2019).

<sup>2</sup> The following statement from the speech condemned his own 'Great Design': 'if they give human personality no place in the ... legislative and executive activity, then, far from benefiting society, they

the Pope would later call his ‘various’ condemnations of ‘a fanatical anti-Semitism.’<sup>1,2</sup> In fact, out of its 7222 words, 18 condemn capitalism, 217 possibly refer, in Pius’ typical cryptic way, to either Communism and/or National Socialism, 21 refer to Bolshevism directly, and 28 refer to the unnamed ‘hundreds of thousands’ of victims (no acknowledgement of the millions) of the genocide, with *no mention of their religion*, merely to ‘their nationality or race’. There is not a single incidence of the words ‘Jew’, ‘Judaism’, ‘Hitler’, ‘National Socialism’, or of anti-Semitism, Nazism, Nazis, or Germans.

In the words of Garry Wills:

This was the greatest extent of Pacelli’s condemnation of the Final Solution. Nothing more. The actual millions who had been and were being annihilated he scaled down to “hundreds of thousands”; his “by reason of their nationality or race”, excluded any mention of religion. Nowhere did he mention the word “Jews”, and nowhere did he mention the term “Nazi”.<sup>3</sup>

José M Sánchez, in his book *Pius XII and the Holocaust: Understanding the Controversy*, found that:

looked at in hindsight, Pius’ words of protest fall short when measured against the horror of Nazi machinery of destruction.<sup>4</sup>

Ernst Freiherr von Weizsäcker, German Ambassador to the Holy See, offhandedly dismissed the Pope’s words:

Only very few people will recognise it as having anything to do with the Jewish problem.<sup>5</sup>

The Speech was contemptuously dismissed by Mussolini:

The Vicar of God, who is representative on earth of the Ruler of the Universe, should never speak; *he should remain in the clouds*. This is a speech of platitudes which might better be made by the parish priest of Predappio.<sup>6</sup>

damage it; far from fostering and enlivening the social sense and realizing its aspirations and hopes, they deprive it of all intrinsic value, making it a mere catch-phrase which in ever-increasing sections of the community is being resolutely and frankly repudiated.’

<sup>1</sup> Wills, Garry. *Papal Sin: Structures of Deceit*. pp66-67

<sup>2</sup> Photograph on the previous page: ‘A broken and twisted mound of emaciated corpses lay strewn in one of three open burial pits. At the liberation of Belsen on 15 April 1945, British troops were faced with over 10,000 dead inmates who required immediate burial to halt the spread of typhus and other diseases which were rampant in the camp. Former SS (Schutzstaffel) guards were formed into work squads to bury the bodies and face responsibility for the victimization of their prisoners.’ Date: 15/16 April 1945. Source: <http://cas.awm.gov.au/item/P03007.015>. Author: Lt Alan Moore. This file is in the public domain.

<sup>3</sup> See, for example: Noble, Arthur. *Hitler’s Pope: Vicar of Christ or Instrument of the Devil? Part III ‘The Conspiracy against the Serbs’*. Source: [http://www.ianpaisley.org/article.asp?hitler\\_3.htm](http://www.ianpaisley.org/article.asp?hitler_3.htm) (2008)

<sup>4</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p66

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p386

<sup>6</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p293. Predappio was Mussolini’s backwater birthplace village. Emphasis added.

As an explanation, Father John Morley has argued that the Jewish situation had a very low priority in Pius' vision. Jews and Judaism were of no great importance for the Pope.<sup>1</sup>

John Cornwell concluded that Pius' '1942 Christmas Eve broadcast trivialized and denied the Nazi Final Solution.'<sup>2</sup>

A week after Pius' Christmas broadcast, at which time most of the Roman Jews were already dead, *L'Osservatore Romano* stated unequivocally that the Holy Father's charity was universal and extended to all races.<sup>3</sup>

### ***Christmas Broadcast – 1944***

The Soviet media criticised this broadcast as an attempt to justify Fascism by seeking mercy for the Nazis, while saying nothing about the war crimes that they had committed.<sup>4</sup>

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*What makes it so plausible to assume that hypocrisy is the vice of vices is that integrity can indeed exist under the cover of all other vices except this one.* Hannah Arendt

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p402

<sup>2</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn) text for photo insert between pp210 and 211

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p78

<sup>4</sup> Kent, Peter C. *The Lonely Cold War of Pope Pius XII: The Roman Catholic Church and the Division of Europe, 1943-1950*. p73



## 10 – Pius’ Chronic Sanctimony

At the end of 1938, when anti-Semitism was increasingly evident, when Jews were being brutally murdered and others sent to concentration camps, and Jewish rights were being steadily eroded, Pacelli happily declaimed at Budapest:

*We love our times, despite their danger and their anguish ... precisely because of that danger, and because of the difficult tasks that the age imposes on us; we are ready to dedicate ourselves wholly and unconditionally, regardless of ourselves; otherwise nothing great and decisive can result.*<sup>1</sup>

On 6 March 1943 Bishop Preysing wrote to Pius XII about the Berlin round-ups, informing him that many baptised converts were being deported. He appealed to the Pope to intercede for them:

Among the deportees are also many Catholics. Is it not possible for Your Holiness again to intervene for the many unfortunate innocents? It is the last hope for many and the profound wish of all decent people.

Pius was not moved to action. He replied more than one month later that this was a matter that should be dealt by the local bishops. Preysing himself should be the one to intervene – if he considered it appropriate. Pius’ actual pharisaic words were:

In the present situation we can unfortunately not offer them [deported Catholics] any effective help *outside Our prayers*. We are, however, determined to raise Our voice anew on their behalf as circumstances indicate and permit.<sup>2</sup>

His silence, ensuring the collusion of the large community of German Catholics in the Nazi persecution and extermination of Jews and others, can never be condoned.<sup>3</sup> Had Pius condemned Hitler’s atrocities, his influence would have been significant.

In 1942 during the implementation of the Final Solution, when, in Poland alone, 700,000 Jews were murdered, as a distraction from his silence, Pius consecrated his Church and the human race to the ‘Immaculate Heart of Mary’.<sup>4</sup>

The evidence is conclusive; however much Pius may, or may not, have agonised over the fate of the Jews and other victims of the Nazis, he chose to put their fate second to that of the Church.<sup>5</sup>

<sup>1</sup> Noel, Gerard. *Pius XII: The Hound of Hitler*. p90

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp317-18. There is no evidence that Pius’ ‘effective’ prayers achieved anything.

<sup>3</sup> See, for example: Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp238-40

<sup>4</sup> Pius ‘directed the faithful to address the Queen of the Most Holy Rosary, declaring that, “In thee and thy Immaculate Heart, at this grave hour of human history, do we put our trust; to thee we consecrate ourselves, not only with all the Holy Church ... but also with the whole world ...” ’ [http://www.therealpresence.org/archives/Mariology/Mariology\\_14.htm](http://www.therealpresence.org/archives/Mariology/Mariology_14.htm) (2014)

<sup>5</sup> See, for example: Gerard Noel. *Pius XII: The Hound of Hitler*. p197

In the words of historian Professor J P Stern:<sup>1</sup>

It seems beyond any doubt, that, if the churches had opposed the killing and the persecution of the Jews, as they opposed the killing of the congenitally insane and the sick, there would have been no Final Solution.<sup>2</sup>

In fact, Pius waited until the end of the Holocaust and the death of Hitler in 1945 before issuing a condemnation of Nazism as a blasphemous aberration.<sup>3</sup>

The known documents of Pius' private correspondence confirm that he was continually bearing witness to his awareness of the conditions in the countries he was addressing. For example, his letter of 30 April 1943 to Monsignor Konrad von Preysing, Bishop of Berlin, admits:

Day after day We hear of inhuman acts which have nothing to do with the real necessities of war,<sup>4</sup> and they fill us with stupefaction and bitterness. *Only a recourse to prayer ...*<sup>5,6</sup>



<sup>1</sup> Joseph Peter Stern (1920-1991) was an authority on German literature. He was Professor at University College, London, from 1972 to 1986.

<sup>2</sup> Source: Gerard Noel. *Pius XII: The Hound of Hitler*. p131

<sup>3</sup> Ibid. pp4,130

<sup>4</sup> Photograph: 'Camp in Birkenau, Poland during the German occupation, a group of Jews walking towards the gas chambers and crematoria 2 and 3, 27/05/1944.' Source: Auschwitz Album (<https://collections.ushmm.org/search/catalog/pa8538> record in USHMM collection). Author: Anonymous, possibly SS photographers E. Hoffmann & B. Walter. This file is in the public domain.

<sup>5</sup> Falconi, Carlo. *The Silence of Pius XII*. p62.

<sup>6</sup> This is another of Pius' many references to his prayers – which proved totally ineffective.



Pius, who, having failed to denounce the horrors of Nazism, instead, with mellifluous, unctuous piety, contended in his 1943 encyclical *Mystici Corporis Christi* (On the Mystical Body of Christ) (20,648 words) that those afflicted by World War II should accept their God-given sufferings with tranquil submission:

4. And it is to be hoped that Our instructions and exhortations will bring forth abundant fruit in the souls of the faithful in the present circumstances. For We know that if *all the sorrows and calamities of these stormy times*, by which countless multitudes are being sorely tried, *are accepted from God's hands with calm submission*, they naturally lift souls above the passing things of earth [to] those of heaven that abide forever, and arouse a certain secret thirst and intense desire for spiritual things. Thus, urged by the Holy Spirit, men are moved, and as it were, impelled to seek the kingdom of God with greater diligence; for the more they are detached from the vanities of this world and from inordinate love of temporal things, the more apt they will be to perceive the light of heavenly mysteries. But the vanity and emptiness of earthly things are more manifest today than perhaps at any other period, when Kingdoms and States are crumbling, when enormous quantities of goods and all kinds of wealth are being sunk in the depths of the sea, and cities, towns and fertile fields are strewn with massive ruins and defiled with the blood of brothers.

5. Moreover, We trust that Our exposition of the doctrine of the Mystical Body of Christ will be acceptable and useful to those also who are without the fold of the Church, not only because their good will toward the Church seems to grow from day to day, but also because, while before their eyes nation rises up against nation, kingdom against kingdom, and discord is sown everywhere together with the seeds of envy and hatred, if they turn their gaze to the Church, if they contemplate her divinely-given unity – by which all men of every race are united to Christ in the bond of brotherhood – they will be forced to admire this fellowship in charity, and with the guidance and assistance of divine grace will long to share in the same union and charity.

6. ... as Our paternal love embraces all peoples, whatever their nationality and race,<sup>1</sup> so Catholics the world over, though their countries may have drawn the sword against each other, look to the Vicar of Jesus Christ as to the loving Father of them all, who, *with absolute impartiality and incorruptible judgment*, rising above the conflicting gales of human passions, *takes upon himself with all his strength the defence of truth, justice and charity*.<sup>2</sup>

In contrast to these pious words, the overwhelming evidence of history is that throughout these pre-war, war-time, and post-war years, this deeply flawed politico-ecclesiastic, Eugenio Pacelli, far from showing evidence of absolute impartiality,

<sup>1</sup> No mention of religious faith, for example Judaism.

<sup>2</sup> [http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_29061943\\_mystici-corporis-christi.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi.html) (2015). Emphases added. Another 'blatant lie' by Pius.

exhibited overwhelming partiality to Germany and the Germans. Therefore his judgements and actions were far from incorruptible, in that he neither defended truth, nor justice, and, in proportion to the magnitude of the suffering of the victims of Fascism, he exhibited little defence of charity.<sup>1,2</sup>



*The controversy is about whether Pope Pius XII, Vicar of Christ on earth, should have, indeed, given his position as supreme head of the Roman Catholic Church, had an obligation to condemn – publicly, clearly, and unequivocally – Adolf Hitler, the Nazis, and their genocidal campaign to murder the Jews of Europe ... What interests me is the contrast between the behavior of those nuns in July 1943 and the behavior of Pope Pius XII during the years 1939-45. No one has to ask if those women could have done more for the 150 men arrested and condemned to death by the Germans. No one needs to do so because it is obvious that not only did they do all they could have humanly done, but they also did more, even to the point of 'laying down [their] lives' (John 15:13)<sup>3</sup>. Carol Rittner<sup>4</sup>*

<sup>1</sup> Photograph: Pacelli in Berlin. Date: c.1929. Attribution: Bundesarchiv, Bild 102-08838 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' *1 Corinthians* 13:13

<sup>3</sup> 'Greater love than this no man hath, that a man lay down his life for his friends.' *Catholic Douay-Rheims Bible*

<sup>4</sup> Rittner, Carol, John K Roth. *Pope Pius XII and the Holocaust*. p278. Emphasis added.

## 11 – Pius’ Priorities during the War

### **The *Vrba-Wetzler* and *Gerstein* Reports**

In 1942, like many others of his religion, a young Slovak Jew, Rudolf Vrba, was rounded up and sent to the concentration camp at Auschwitz. He and a friend, Alfred Wetzler, escaped with the help of the Communist Party in Auschwitz. They came to public attention in 1944, when, in April that year, they passed information to the Allies about the mass murder that was taking place at Auschwitz. The 32 pages of information that the men dictated became known as the *Vrba-Wetzler Report*, sometimes referred to as the *Auschwitz Protocol*.<sup>1</sup>

The *Report* was forwarded to nuncios Rotta and Bernardini with a request to send it to the Vatican. Vrba and Wetzler also met Monsignor Burzio personally in Slovakia in the middle of May 1944, when they also requested that he send the document to the Vatican – which he did. The *Report* was also forwarded by Monsignor Angelo Giuseppe Roncalli to the Holy See in June 1944. Pius XII refrained from going public with the information of the atrocities.<sup>2</sup>

David Cymet commented that the fate of this revealing report was little different than that of the *Gerstein Report*,<sup>3</sup> which the Holy See never acknowledged. In this case, it is claimed that the *Vrba-Wetzler Report* only reached Rome in October 1944, months after most of the Hungarian Jews had been annihilated.

Thus did the Holy See prove that it was worthy of the praise of ‘discretion’ that Himmler so gratefully bestowed upon it;<sup>4</sup> and, in true Petrine fashion, it effectively denied Christ.

### **Pius’ Priorities and His Anti-Jewishness**

Pius had three key priorities with respect to the Holocaust. Firstly, the preservation of the interests of the Catholic Church.<sup>5</sup> Secondly, the welfare of Catholic states took precedence over the welfare of the Jews. Thirdly, the destruction of his perceived threat to the Church by Communism, which he believed could best be met by Nazism, even though Hitler had started both World War II and the Holocaust.<sup>6</sup>

Michael Phayer summed up Pius’ priorities:

It remains lamentable that the murder of the Jews found a low place among Pope Pius’s concerns. The pope’s Cold War policies, giving precedence to the

<sup>1</sup> The report is available at: <http://www.holocaustresearchproject.org/othercamps/auschproto.html>

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p108

<sup>3</sup> The *Gerstein Report* was written by Kurt Gerstein, an Obersturmführer of the Waffen-SS, who rose to become the Head of Technical Disinfection Services of the SS. In that capacity, in August 1942, he witnessed the gassing of some 3000 Jews in the extermination camp of Belzec.

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p383

<sup>5</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler’s Henchmen fled Justice*. p285

<sup>6</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp64-65

danger of communism over Holocaust war criminals, speaks volumes about his priorities.<sup>1</sup>

In December 1943 Reichssicherheitshauptamt Ernst Kaltenbrunner sent a memorandum to Joachim von Ribbentrop, Minister for Foreign Affairs, reporting that the main obstacle to a continuing firm relationship between the Catholic Church and the Reich consisted of the Nazis' euthanasia and sterilisation policies. There was no mention of any concern by the Church of the annihilation of the Jews.<sup>2</sup>

John Cornwell states that new material available reveals 'Pacelli's long-standing anti-Jewishness.'<sup>3</sup> He had 'an antagonistic policy toward the Jews.' For example, he did not attempt to intervene in the process whereby Catholic clergy collaborated in the identification of Jews by racial certification.<sup>4</sup> Even worse, as war began, Pius, the great politician, 'was determined to distance himself from any appeal on behalf of the Jews at the level of international politics.'<sup>5</sup>

### **The Holy See's Refusal to pass on Information**

One of the most appalling aspects of the Holy See under Pius XII was its uniform refusal to pass on the reports it received on the annihilation of the Jews. This policy was praised by Himmler, and greatly assisted the Nazis in maintaining the cover of secrecy of the Final Solution.<sup>6</sup>

Neither did the Holy See share its information about the Holocaust with the resistance movements that were trying to save Jews. The Holy See could easily have shared such knowledge with the Témoignage Chrétien group in France, Żegota in Poland, and Catholic resistance movements in Germany and Austria. But the Holy See did not.<sup>7</sup>

### **Pius' Obsession with Diplomacy failed the Jews**

The consistency of Pius' lifelong preoccupation with diplomacy 'lies beyond doubt.' Inevitably, this adopted role of diplomat prevented Pius 'from dealing adequately with the Holocaust.'<sup>8</sup>

Many years after the end of World War II, Professor Robert Leiber, SJ, Pius' private secretary and closest advisor for thirty years, confirmed that Pius wanted to play the role of peacemaker. For this reason, he thought that Vatican City should remain an independent state and its government neutral. In fact, Pius' perceived pivotal role of international conciliator failed utterly to achieve its objective.

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p224

<sup>2</sup> Ibid. p59

<sup>3</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p295

<sup>4</sup> Ibid. p296

<sup>5</sup> Ibid.

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p381

<sup>7</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp52-53

<sup>8</sup> Ibid. p57

Pius could have used two strong weapons against Nazi criminality, namely, excommunication and martyrdom. He used neither, because, in his elevated perception of himself, and with his unrealistic expectations of his capacity, he saw himself as a Mediator Extraordinaire of a negotiated peace between the two giants, the Allies and the Axis. In many ways, this was a reflection of his egotistic conception of himself in his 'Great Design'. This perception was confirmed by the British Envoy Extraordinary and Minister Plenipotentiary to the Holy See, Sir Francis D'Arcy Osborne.<sup>1</sup>

Historian Saul Friedländer has posed the question:

How is it conceivable that at the end of 1943 the pope and the highest dignitaries of the church were still wishing for victorious resistance by the Nazis in the east and therefore seemingly accepted by implication the maintenance, however temporary, of the entire Nazi extermination machine?<sup>2</sup>

From 1943 to the end of the War, peace negotiations were underway. During this period annihilation of the Jews continued unabated. Instead of confronting Ernst Freiherr von Weizsäcker, German Ambassador to the Holy See, with these crimes, Pius continued to restrict his negotiations to seeking peace. He never brought up the genocide of the Jews.

The fate of the Catholic Church and the Vatican was his dominant focus.

### **Pius' Conceit**

Pius is on record as telling US Chargé d'Affaires Harold Tittman in 1942 that he could not speak out, because the German people in the bitterness of their defeat would reproach him later for having contributed, if only indirectly, to their defeat.<sup>3</sup> In other words, narcissistic Pius' concern was not for the Jews, but for the Germans' good perception of himself – a conceited form of egotism.

### **Pius' Opposition to the Aspirations of Jews to live in Palestine**

The Catholic Church vehemently opposed the aspirations and efforts of the Jewish people to return to their ancient homeland. It considered it legitimate for every other nation on earth to have a homeland (including itself), but denied that right to the Jews. Accordingly, strong opposition to rescue Jews, even children, to Palestine emanated from the Church 'at the most tragic moment of the Jews' need and abandonment.'<sup>4</sup>

In 1943, when most of the Slovakian Jews had already been deported to Auschwitz, Monsignor Angelo Roncalli was approached by the representative of the Jewish Agency in Istanbul asking the Holy See to request the Catholic government of Slovakia

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*.

<sup>2</sup> Quoted in: Ibid. p60

<sup>3</sup> Ibid. p56

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p11

to allow the exit of one thousand Jewish children to whom the British government had agreed to grant visas to Palestine. Monsignor Federico Tardini, the Vatican Under-Secretary of State became alarmed that this request might help Jews to convert Palestine into a Jewish national home. Accordingly, he wrote in his notes:

The Holy See has never approved the project of making Palestine a Jewish home ... But unfortunately England does not yield ... And the question of the Holy places? Palestine is by this time more sacred for Catholics than for Jews.<sup>1</sup>

In 1943 also, the Vatican Secretary of State, Luigi Maglione, replied to a similar appeal channelled through Monsignor Godfrey from England, concerning the rescue of Jewish children from Europe to Palestine:

The Vatican had long opposed the notion of a Jewish homeland in Palestine. The land of Palestine was sacred to Catholics because it was the land of Christ,<sup>2</sup> and Catholics would justifiably fear for their rights if that land were occupied by a majority of Jews.<sup>3</sup>

David Cymet rightly pointed out:

That such a desperate SOS request to save one-thousand Jewish children being sent to the gas chambers of Auschwitz should have elicited such a harsh reception from the highest authorities of the Church is in itself a most powerful indicator of the deeper roots of the Holocaust.<sup>4</sup>

Also that year, the Vatican Secretariat of State instructed its apostolic delegate in Washington, Monsignor Amleto Cicognani, to actively encourage this anti-Palestine policy in Washington with President Roosevelt's representative to the Holy See, Myron Taylor, and to advise the American bishops to be alert to any change in public policy concerning Palestine. In a letter to Myron Taylor, Monsignor Cicognani stated:

It is true that at one time Palestine was inhabited by Jews; but how can the principle of bringing back people to this land where they were until nineteen centuries ago, be historically accepted?

In another contemporary document the Vatican Secretary of State wrote:

Palestine, under a Jewish majority, would give rise to new and grave international problems, would displease Catholics throughout the entire world, would provoke the justifiable protest of the Holy See, and would badly correspond to *the charitable concern* that the same Holy See has had and continues to have for the Jews.<sup>5</sup>

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*.

<sup>2</sup> The Holy See conveniently ignored the fact that Jesus was born, lived, and died a Jew.

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p11

<sup>4</sup> Ibid. p12

<sup>5</sup> An example of the Vatican's mendacity. Lewy, Guenter. *The Catholic Church & Nazi Germany*. p xxiv.

The Cardinal Secretary of State adduced the Church's 'highest principles' in rejecting Jewish requests until they were converted to Roman Catholicism:

I do not quite see how we can take any initiative in this matter. As long as the Jews deny the divinity of Christ, we certainly cannot make a declaration in their favour. Not that we have any ill will toward them ... The history of Israel is our own heritage, it is our foundation. But in order for us to come out for the Jewish people in the way you desire, they would first have to be converted.<sup>1</sup>

Post-War, Pius was only interested in the rights of Roman Catholic victims of the Holocaust in settling in Palestine. The fate of Jews did not concern him. 'The Holy See's policy left stranded quarter of a million Holocaust survivors, now displaced persons, who huddled in occupied Germany, where they clamoured for a Jewish homeland.'<sup>2</sup>

Notwithstanding the negative attitude of the Holy See, the State of Israel was declared in May 1948, but, even then, there was an incisive contrast between the hasty recognition by the Church under Pius XII of the Nazi regime of Adolf Hitler, and the forty-five years' resistance to the Holy See's official acknowledgement of the State of Israel.

And in May 1948, *L'Osservatore Romano* imperiously announced to the world:

Modern Israel is not the true heir of Biblical Israel, but a secular state ... Therefore the Holy Land and its sacred sites belong to Christianity, the True Israel.

After the Jewish State of Israel was proclaimed, Pius XII continued to be negative about it. Specifically, he opposed Israeli control of the city of Jerusalem.<sup>3</sup>

### **Pius Favoured Germany**

Soon after Pius XII's accession, seasoned Vatican observers quickly noted a warmer tone in the pope's dialogue with Germany. *L'Osservatore Romano* and Vatican Radio were prohibited from indulging in polemics against the Nazis. One of Pius' immediate initiatives was a letter he was planning to address to Hitler, in which he stressed his love for the German people; by contrast, his predecessor, Pius XI, had been composing a letter announcing the withdrawal of the papal nuncio from Berlin. Accordingly, there was no papal condemnation of the German occupation of Prague that March, although this was a violation of the Munich Agreements. The Free French ambassador François Charles-Roux pressured Pius to make it clear that, if Europe were to go to war, then the responsibility lay at the door of Germany.

<sup>1</sup> Goldhagen, Daniel Jonah. *A Moral Reckoning: The Role of the Catholic Church*. Source: [http://liberalslikechrist.org/Catholic/RC\\_scandal-3.html](http://liberalslikechrist.org/Catholic/RC_scandal-3.html) (2007)

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p176. This was in sharp contrast to Pius' interventions to have war criminals escape from occupied Germany.

<sup>3</sup> Ibid. See also Appendix VII, below.

### Pius' Proclaimed Neutrality

Pius continued to declare his neutrality while appearing indulgent of Hitler's increasingly belligerent behaviour.<sup>1</sup> For example, to the astonishment of the British and French, he exerted pressure on the beleaguered Poles during the summer of 1939 to make yet more concessions to the German Reich.

### Pius and France

The Holy See was an active agent between Italy and France at the time when Marshal Pétain allied France with the Nazis. Pius XII sent a hypocritical personal message to Pétain asking that his country accept the situation 'with fortitude and realism.' He also sent to the French Bishops what must remain one of the most disregardful, sanctimonious letters of all times, containing these words:

These very misfortunes with which *God has today visited* your people, give assurance, we feel certain, of conditions for greater spiritual labour, favourable to bringing about a reawakening of the entire nation.<sup>2,3</sup>

When the French Vichy puppet government of Marshal Pétain introduced the 'Jewish statutes', the Vichy ambassador to the Holy See informed Pétain that the Holy See did not consider the legislation in conflict with Catholic teachings, provided it was, typically, implemented with 'charity' and 'justice'.<sup>4,5</sup>

### Pius only Supported the Jews after 1942

In 1942, after the Holy See's ten years of effective moral support of Fascism, Pius XII, who had helped Adolf Hitler to power, and who had endorsed Benito Mussolini's right-wing state, was 'left holding a withered fascist flower.'<sup>6</sup> Realisation began to dawn.

It has been noted by historians that Pius only supported the Jews after 1942, when it became likely that the allies would achieve victory. The conclusion, that any intervention by Pius was based on practical advantage rather than moral inclination, is supported by the fact that in late 1942 he began advising the German and Hungarian bishops that it would be *politically* advantageous to denounce the massacre of the Jews.<sup>7</sup>

<sup>1</sup> Sir Francis d'Arcy Osborne validly commented: 'Is there not a moral issue at stake which does not admit of neutrality?' Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p49

<sup>2</sup> Moore, Edith. *No Friend of Democracy: A study of Roman Catholic politics – their influence on the course of the present War and the growth of Fascism*. Emphasis added.

<sup>3</sup> The message is so similar to Pius' pietism in his 1943 encyclical *Mystici Corporis Christi*, above.

<sup>4</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

<sup>5</sup> These words were typical of Pacelli's impeccable skills in veiled language, in which he assessed every word he spoke or wrote with caution, and from which his utterances were outstanding achievements of circumspection.

<sup>6</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p52

<sup>7</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*



### Pius' Support of Hitler

Hitler received support from the Church in many ways, particularly from Pius XII's continuous refusal to take an overt stand against Nazism. Pius had an obsessive aversion to Bolshevism. Although he nominally condemned Nazism, German Catholics were never excommunicated for belonging to the Nazi Party or for supporting Hitler. By contrast, in his attempts to destroy Bolshevism, those who became communists were automatically excommunicated. When the Berlin correspondent of *L'Osservatore Romano*, Dr Eduardo Senatro, asked Pius if he would protest against the extermination of Jews, the pope was reported as having replied:

Dear friend, do not forget that millions of Catholics serve in the German armies. Shall I bring them into conflicts of conscience?<sup>1</sup>

### Pius' Inaction as a Consequence of his Preoccupation with Diplomacy

Pius followed a continual overt ecclesiastic Anti-Semitism. His policy with respect to the Jews varied little from that followed by nearly all the previous ninety popes who spoke or acted on the Jewish situation.<sup>2</sup>

With respect to Nazism, Pius practised opportunism and restraint. Guenter Lewy summarised Pius' muteness. He pointed out that when thousands of German anti-Nazis were being tortured to death in Hitler's concentration camps, when the intelligentsia in Poland were being massacred, when hundreds of thousands of Russians were slaughtered as 'Untermenschen', and when six million 'non-Aryans' were murdered, Pius XII, the alleged spiritual and moral leader of the Catholic Church, remained silent – his utterances were heard in only vague generalities.<sup>3</sup>

'What is troubling about Pius's *preoccupation with diplomacy* is that Jews would continue to be murdered as peace negotiations were underway ... The difficulty with Pius's inadvertence to the Holocaust lies in the fact that Catholics in high and low stations kept reminding him of it. ... it was not the fate of the Jews but the fate of Christendom and of the Church that preoccupied him.'<sup>4</sup>

In his book, *A Cross too Heavy: Eugenio Pacelli, Politics and the Jews of Europe 1917 – 1943*, Dr O'Shea 'comes to the conclusion that the diplomatic expertise of Pius the XII may well have been the tragic flaw that relegated the Jews to be "lesser victims" in the time of World War.' The Pope's diplomacy led to official silence from the Holy See while the Holocaust was taking place, and as the Jews of Rome were rounded up under the Pope's very windows.<sup>5</sup>

<sup>1</sup> Cohn-Sherbok, D. *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism*. pp208-9

<sup>2</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p181

<sup>3</sup> Lewy, Guenter. *The Catholic Church and Nazi Germany*. p341. Source: <http://www.mosquitonet.com/~prewett/lewy337341.html> (2007)

<sup>4</sup> Phayer, Michael. 'Pope Pius XII, The Holocaust, and the Holy War'. In: *Holocaust and Genocide Studies*. Vol 12. No 2. Fall 1998. pp 233-36. Emphasis added.

<sup>5</sup> <http://www.abc.net.au/sundaynights/stories/s2376372.htm> (2012)

Professor Gerald Steinacher, in his book *Nazis on the Run: How Hitler's Henchmen Fled Justice*, comments on Pius' papacy that 'the Vatican's conflict between moral standards and realpolitik becomes obvious in hindsight.'<sup>1</sup>

Post-War, Pius' Holy See showed great interest in getting the perpetrators of the Holocaust freed, 'it showed little or no interest in the question of restitution for survivors of the Holocaust.'<sup>2</sup> Pius' world vision remained fixed on his Church, his love of Germany, and his paranoid perception of the Marxist danger.

### **The Bombing of Rome**

When Pius appealed to the Allies not to bomb Rome, Sir Francis commented, 'I am revolted by Hitler's massacre of the Jewish race on the one hand and, on the other, the Vatican's apparently exclusive preoccupation ... with the possibilities of the bombardments of Rome.'<sup>3</sup>

When Rome was eventually bombed in 1943, the Basilica of San Lorenzo was badly damaged. Pius complained to President Roosevelt:

In person We have visited and with sorrow contemplated the gaping ruins of that ancient and priceless Papal Basilica of St Laurence.<sup>4</sup>

But no such expression of grief or condemnation was expressed by Pius over the massive bombings of London, Coventry, Warsaw, Rotterdam, and Belgrade; nor those of Manila, Pearl Harbor, and various towns in the South Pacific.

### ***Pius' Principal Concerns with Respect to Rome Itself***

The paramount issue for Pius was saving Rome – not the Jews.<sup>5</sup> His main concerns for Rome and the Vatican were:

Protecting Rome from aerial bombing. The US National Archives contain page after page of entreaties from the Holy See. No such appeal was made on behalf of the Roman Jews.

Guarding Rome from artillery battles, by being considered an open city. 'The curia is the most Italian of all institutions and the most Italian characteristic is fear.'

Avoiding a communist uprising in Rome. In 1943 the Holy See's guard was increased from 400 to 1400 men; and 60,000 cartridges and automatic rifles were ordered.

<sup>1</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p xxi

<sup>2</sup> Phayer, Michael. 'Pope Pius XII, The Holocaust, and the Holy War' In: *Holocaust and Genocide Studies*. Vol 12, No 2, Fall 1998. pp 233-36

<sup>3</sup> Wills, Garry. *Papal Sin: Structures of Deceit*. p66

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p63

<sup>5</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p95

Preventing the Nazis from seizing Vatican City and the person of the Pope. Hence the abandonment of the Roman Jews to the Nazis.

### **Pius' Financial Concern**

Pius' concern for Italy was Communism, which he perceived as threatening the *financial* foundation of the Holy See,<sup>1</sup> that politico-financial centre of the Catholic Church – the world's wealthiest corporation.<sup>2</sup>

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*Then and now, all Christians, as well as Jews, needed Pius XII to be a better leader, a better Christian, than he was.* John Roth<sup>3</sup>

<sup>1</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. pp80-87, 89. Emphasis added.

<sup>2</sup> 'The Church is a worldwide corporation ... Her members all over the world are united by ... obedience to a common authority.' *Catholic Encyclopedia* ('The Church')

<sup>3</sup> Roth, John K. *Pope Pius XII and the Holocaust*. p277



## 12 – Pius’ Support of War Criminals

Professor Michael Phayer affirmed that ‘neither the war nor the Holocaust diminished Pius’ esteem for the land [Germany] where he had once lived.’ Consequently, after World War II ‘Pius showed more interest in clemency for Nazi criminals than in the problem of antisemitism.’<sup>1</sup> ‘Pius XII and the Catholic Bishops repeatedly asked for mercy and even amnesty for war criminals and Holocaust perpetrators.’<sup>2</sup> In 1946 in support of fascist criminals, the Holy See even launched an attack on the official war crimes trials.<sup>3</sup>

Only one Nazi supporter or perpetrator is known to have been excommunicated during or after the War – even though over fifty million people died as a consequence of the War. However, Roman Catholics who became Communists were automatically excommunicated.<sup>4</sup>

Ever obsessed by Communism, Pius XII still considered that Germany and the defeated Nazis were his most reliable partners to resist its advance.

Professor Phayer has summarised the inappropriate post-War actions and inactions of the Holy See under Pius XII.<sup>5</sup> It:

- was uncooperative in extraditing possible German war criminals;
- sought clemency for convicted war criminals;
- may have accepted funds from the criminal Croatian Ustaša regime;
- should have suspected that Ustašan funds had been looted;
- assisted the escape of fugitives, by appointing Nazi and Ustašan sympathisers to key positions;
- allowed fugitives from justice to hide on Vatican property;<sup>6</sup>
- allowed Nazi and Ustašan criminals to escape justice along the Church’s ‘ratlines’ by moving from monastery to monastery; and
- provided false International Red Cross identities and visas for escaped criminals, and assisted in their social acceptance in safe havens overseas.

### **Pius’ Prayers for Dictators Mussolini and Hitler**

Pius’ sympathy for fascist dictators did not abate after the War. For example, Sister Pascalina Lehnert recorded that:

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp xiv-xv

<sup>2</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler’s Henchmen fled Justice*. p286

<sup>3</sup> See, for example: <http://soc.world-journal.net/nvatican6.html> (2009)

<sup>4</sup> Callil, Carmen. *Bad Faith: A Forgotten History of Family & Fatherland*. pp238-40

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p175

<sup>6</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014)

When His Holiness was told of their [Hitler's, Mussolini's] demise, he said nothing, holding to the Catholic teaching that one does not speak unkindly of the deceased ... Yet, he went to the Papal Chapel on both occasions and said silent prayers for the repose of the souls of Mussolini and Hitler.<sup>1</sup> I joined him in those prayers.<sup>2</sup>

There is no evidence that Pius said prayers for the repose of the souls of the six million deceased Jews.

### **Adolf Hitler – a Catholic in Good Standing**

After examining relevant archival sources, Professor Hubert Wolf recorded:

There is no trace in the Vatican archives of any effort to initiate excommunication proceedings against Adolf Hitler ... He remained a member of the Catholic Church until the day he died.<sup>3</sup>

### **Pius' Church accepted War Criminals**

After the War, the Catholics who joined the SS and committed crimes against humanity were accepted by the Church in good standing by simply going to confession, receiving absolution, and taking communion.

For example, Gustav Münzberger, the SS-Unterscharführer in command of the operation of the gas chambers in Treblinka, where 900,000 Jews were gassed, was released from prison after 6 years, and rejoined the Catholic flock in a festive ceremony that took place at the Church in Unterammergau in Bavaria.

### **Pius and the Holy See assisted Fleeing War Criminals**

Setting the tone for his expressed overwhelming desire for the implementation of true justice, Pius issued his 1945 encyclical *Communium Interpretes Dolorum* (Appealing for Prayers for Peace during May):

As interpreter of the universal anguish by which almost every nation is grievously distressed, We desire to leave nothing undone within Our powers

<sup>1</sup> Adolf Hitler committed suicide. *Catholic Encyclopedia* states: 'The teaching of the Catholic Church concerning the morality of suicide ... [is]: Positive and direct suicide perpetrated without God's consent always constitutes a grave injustice towards Him. To destroy a thing is to dispose of it as an absolute master and to act as one having full and independent dominion over it; but man does not possess this full and independent dominion over his life, since to be an owner one must be superior to his property. God has reserved to himself direct dominion over life ...

'That suicide is unlawful is the teaching of Holy Scripture and of the Church, which condemns the act as a most atrocious crime and, in hatred of the sin and to arouse the horror of its children, denies the suicide Christian burial.'

<sup>2</sup> Murphy, Paul I with R René Arlington. *La Popessa*. p289

<sup>3</sup> Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p271

that may mitigate these numberless miseries or that may hasten the end of such great destruction ...<sup>1</sup>

Also meditate upon those words of the most wise Bishop of Hippo: ... 'Do you want peace? Do justice, and you will have peace. Justice and peace kiss one another.' If you do not love justice, you will not have peace, for these two love one another and kiss each other, so that if you practice justice, you will find peace kissing justice. ... If therefore you desire to come to peace, do justice; avoid evil and do good.'<sup>2</sup>

In stark contrast to Pius' expressed desire to mitigate numberless miseries and his exhortation to meditate on the words 'do justice; avoid evil and do good,' Michael Phayer, in his book *The Catholic Church and the Holocaust, 1930-1965*, has charged the Holy See with defending war criminals and helping fugitives from justice to escape.<sup>3</sup> Using archival documents, he concluded 'that at the very least the Holy See allowed an environment to exist in Rome through which fugitives from justice could escape to foreign lands.'<sup>4</sup>

After 1945 the Catholic Church assisted former Nazis and collaborators from Eastern Europe – 'particularly if they were Catholic.'<sup>5</sup>

Pacelli's self-serving diplomacy over-rode all other considerations, prompting Cardinal Tisserant to write: 'I fear that history will reproach the Holy See with having practised a policy of selfish convenience and not much else.'<sup>6</sup>

### ***Pius' Involvement in the Ratlines and Subsequent Emigration***

Each of the different Nazi groups among the refugees established effective clandestine networks to protect fugitives and aid their escape. They were greatly aided by the Holy See, which under Pius XII's direction established a vast network of underground assistance, supposedly 'in the name of Christian charity.'<sup>7</sup>

'Ratlines' constituted a system of escape routes for Nazis and other fascists, many of them war criminals, fleeing Europe at the end of World War II. These escape routes mainly led from Vatican City to havens in South America, particularly Argentina, Paraguay, Brazil and Chile, all of which were predominantly of Roman Catholic faith.

It is known that Pius XII was himself directly engaged in ratline activity.<sup>8</sup> In the

<sup>1</sup> [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_15041945\\_communium-interpretes-dolorum\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_15041945_communium-interpretes-dolorum_en.html) (2014). This document is no longer evident on the internet in 2019.

<sup>2</sup> Catholic News Agency. <http://www.catholicnewsagency.com/document.php?n=281> (2019)

<sup>3</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp162-75

<sup>4</sup> Ibid. pp168-69

<sup>5</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p103

<sup>6</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp174-75

<sup>7</sup> Aarons, Mark. *War Criminals Welcome: Australia, a Sanctuary for Fugitive War Criminals since 1945*. p134

<sup>8</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp419-20

words of Michael Phayer, Pope Pius ‘preferred to see fascist war criminals on board ships sailing to the New World rather than seeing them rotting in POW camps in zonal Germany’ awaiting trial.<sup>1,2</sup>

Uki Goñi is an Argentinian author who is principally known for his work documenting the escape of Nazi war criminals from Europe. He reported how examination of dossiers at the Public Record Office in London proved that not only was Pius XII fully aware of the sanctuary provided to war criminals by Roman ecclesiastical institutions, but also that Pius also personally liaised with the Nazi-smuggling operation at the Croatian Confraternity of San Girolamo, based at the monastery of San Girolamo degli Illirici in Via Tomacelli, Rome.<sup>3,4</sup>



Exchanges between the Holy See and the British Foreign Office clearly established the fact that Pius XII himself was protecting the fugitives in this Croatian Confraternity. Further evidence is supportive of the fact that the papacy of Pius XII was fully cognisant of the existence and operations of the ratlines network.<sup>5</sup>

Apologists have suggested that the rescue of Roman Jews during the War was accomplished with Pius’ ‘knowledge and encouragement, tacit or explicit’; correspondingly, professors Robert G Weisbord and Wallace P Sillanpoa in their book *The Chief Rabbi, the Pope, and the Holocaust* assert that a similar situation would have applied to the harbouring of criminal Ustaše and Nazis.<sup>6</sup> Likewise, John Cornwell rightly points out that if Pius is to be given credit for the use of extra-territorial religious buildings as safe havens for Jews during the German invasion of Rome ‘then he should equally take blame for the use of the same buildings as safe houses for Nazi and Ustashe criminals.’<sup>7</sup>

Pius XII had an interest in arranging the emigration of Nazi officers imprisoned in Italy’s POW camps. He considered Argentina the only country where these men could find, in his periphrastic fashion, ‘a satisfactory solution to their needs.’ He was willing for ‘the Vatican’s experts to get in touch with the Argentine experts to

<sup>1</sup> Wikipedia ‘Ratlines (history)’. note 7 (2012)

<sup>2</sup> Wikipedia ‘Ratlines (World War II aftermath)’ (2014)

<sup>3</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp327-28

<sup>4</sup> Photograph: ‘Roma, San Girolamo degli Schiavoni o dei Croati (Campo Marzio)’. Source/author: user:Lalupa. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

<sup>5</sup> <http://2008.world-journal.net/nvatican6.html> (2009)

<sup>6</sup> Source: Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p166

<sup>7</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII* (2nd edn). p267



arrange a plan of action.<sup>1</sup>

In 1947 a US intelligence report stated:

In those Latin American countries where the Church is a controlling or dominating factor, the Vatican has brought pressure to bear which has resulted in the foreign missions of those countries taking an attitude almost favouring the entry into their country of former Nazi and former Fascists or other political groups, so long as they are anti-Communist.<sup>2</sup>

Pius XII paid for the passage of many of the Croatian Ustašan criminals, using funds that came to him through the US National Catholic Welfare Council (NCWC).<sup>3</sup>



'In September 1947 Pope Pius XII and Under-Secretary of State for Ordinary Affairs Giovanni Montini<sup>5</sup> [the future Paul VI] put pressure on the IRO [International Refugee Organisation] for the right of residence for Yugoslavian refugees, including Croatian Fascists.'<sup>6</sup>

In 1946 the US State Department appealed to all countries that had been neutral during the War to provide a list of Germans residing in their country. This was to enable their repatriation to occupied Germany. The department's records show that the Vatican's co-operation was 'negligible'. An agent for the Strategic Services Unit investigated the situation, and found that the Vatican preferred these Germans to be sent to South America rather than have them stand trial for wartime atrocities. The agent, Vincent La Vista, found that under Pius XII *the Holy See's involvement in illegal emigration was greater than that of any other agency*.<sup>7</sup>

Mercedarian Friar José Pratto, Juan Perón's ecclesiastic adjutant, was sent by him as his personal representative to Pius XII in a top-secret mission to bring the most wanted Nazi perpetrators and European collaborators to Argentina, and to recruit German scientists and technicians to develop Argentina's armament industry. Pratto was received personally by Pius.

Pratto was accompanied by a recruiting team and toured Italy, France, Belgium, Germany, and Switzerland. These recruiting agents not only brought back scientists

<sup>1</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp96-99

<sup>2</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp249-51

<sup>3</sup> Ibid. p247

<sup>5</sup> Photograph of Cardinal Montini. Date: 1956. Source: chiesadimilano. Author: archidiosesis di Milano. This file is in the public domain.

<sup>6</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p13

<sup>7</sup> Cornwell, John. *Hitler's Pope: The Secret History of Pius XII* (2nd edn). p167

and technicians but also many war criminals such as Joseph Mengele, Erich Priebke, Josef Schwammberger, and Adolf Eichmann.<sup>1</sup>



In his office, situated next to Perón's in the presidential palace, Fra Pratto personally welcomed the criminals.<sup>2</sup>

Shimon Samuels, the head of international relations at the Simon Wiesenthal Center, said:

I have personally seen documents in the Buenos Aires archives showing that Ante Pavelić, the Croat Fascist leader, arrived in Argentina dressed as a priest and carrying a certificate of safe conduct from the Vatican.<sup>3</sup>

Dr Willy Nix was a German double agent whose overt work for the Holy See was a cover for his actual work for the Soviet Union. His operations enjoyed papal support and protection. Escaping Nazis were assisted by Nix's furnishing them with false identity papers; they then made contact with others, including Monsignor Bayer, who made arrangements for their hiding until they departed for safe havens. When Nix eventually got in to trouble, the Vatican opened its doors to him and he conveniently disappeared.<sup>4,5</sup>

### *Pontifical Commission of Assistance*

Pontificia Commissione di Assistenza (Pontifical Commission of Assistance to Refugees) (PCA) was set up by Pius XII in 1944 to provide, inter alia, quick, non-bureaucratic and direct aid to refugees and prisoners. It was based at Borgo Santo Spirito No.3 – it received 'the Vatican's unqualified support.' 'Pius XII supported the organization wholeheartedly.'<sup>6</sup>

It was divided into two regional subcommittees. The PCA provided documents that helped a large number of Nazi fugitives to escape to Argentina.<sup>7</sup>

Professor Gerald Steinacher reports that 'at the end of the war, the Pope wanted to "ease the misery of his beloved German people", and committed himself deeply to the PCA.' Accordingly, in Italy alone, 'the Vatican maintained an extensive system of twenty-two PCA offices.'<sup>8</sup> Steinacher concludes that despite being

<sup>1</sup> Photograph of Eichmann. Date: c.1942. Immediate source Blic.rs. Also Yad Vashem and United States Holocaust Memorial Museum. The latter credits DIZ Muenchen GMBH, Sueddeutscher Verlag Bilderdienst. Image ID: 00126367. This file is in the public domain.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p423

<sup>3</sup> Owen, Richard. "Pope's Apology to Jews Attacked as Empty Gesture". *The Times* (London, 30 October 1997). Source: <http://www.jerusalim.org/cd/biblioteka/pavelicpapers/vatican/va0009.html> (2009)

<sup>4</sup> <http://soc.worldjournal.net/nvatican6.html> (2008)

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p168

<sup>6</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p103

<sup>7</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. p95

<sup>8</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. pp104-5

defended by prominent Catholic ecclesiastics, 'the papal aid mission was, in fact, massively involved in helping war criminals and Nazis to escape.'<sup>1</sup>

The website of *Zenit – The World seen from Rome* describes the perspective of the agency as one which is 'convinced of the extraordinary richness of the Catholic Church's message, particularly its social doctrine ... [and which] sees this message as a light for understanding today's world.' Zenit's 'compass is the social doctrine of the Church, summarized in the *Compendium* published by the Pontifical Council for Justice and Peace' of the Holy See. The issue of 7 March 2019 records under the title 'Prefect of the Vatican Secret Archives, Bishop Pagano, Reflects on Opening of Archives of Pope Pius XII', glowingly states of 'Pontifical Relief Work':

Charitable and educational institution established by Pius XII in April of 1944, which carried out its activity under the name Pontifical Commission of Assistance to Refugees (PCA) and that after the War, from 1945 on had to take care of a gigantic practice of charity to prisoners, the missing, wounded orphans, families forcibly separated in need of all sorts; from 1947 on it was also occupied with the summer camps, involving a great number of volunteers among them Doctors, Sisters, chaplains, assistants. From 1953 the institution assumed the name Pontifical Relief Work (POA). It had its own juridical personality and a Statute given to it by the Holy See ...

In attempting to evade the responsibility of the Church, Monsignor Domenico Tardini, head of the foreign section of the Vatican Secretariat of State, claimed that the PCA 'had nothing to do with the Secretariat of State'. The British Envoy to the Holy See, Sir D'Arcy Osborne, replied that this 'seemed to imply a waiver of responsibility for the commission's activities. 'I pointed out to him however that it was a Vatican organisation and the instrument of Papal charity, and that consequently responsibility for it could not be disavowed.'<sup>2</sup>

### *The Operations of the Ratlines*

Vatican representatives provided the escapees with the assistance necessary to elude justice, including hiding places, false identity papers, visas and travel tickets. The criminals then found their way to Rome or to the Port of Genoa, where Bishop Alois Hudal and Father Krunoslav Draganović, a Ustaša, assisted their escape.<sup>3</sup> Michael Phayer has recorded that the documentary evidence reveals the relationship between the Holy See and fascists Draganović and Hudal. These men were the principal operators of the ratlines: 'The documentary evidence now available ... demonstrates the close collaboration between the Vatican and fascist Draganovic

<sup>1</sup> Ibid. p285. The Vatican has consistently refused to comment. See: *The Guardian*. <http://www.theguardian.com/world/2011/may/25/nazis-escaped-on-red-cross-documents> (2015)

<sup>2</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. p332

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp420-21

and Hudal ... we now know that *Pius XII himself was directly engaged in ratline activity*.<sup>1</sup>

During the Holocaust, although Vatican representatives visited the notoriously evil Croatian Jasenovac Concentration Camp several times, they did nothing to rescue its victims. However, when the fascists faced defeat at the end of the war, the Holy See immediately stepped forward to rescue them. It issued many of them with false International Red Cross identity papers and the like.

Lately there have been many publications claiming, for example that Krunoslav Draganović was ‘a wise and far-sighted man’,<sup>2</sup> and such like.

### ***Bishop Alois Hudal – a Major Ratliner***

Under Pius XII, the Holy See appointed Bishop Hudal, ‘the most notorious pro-Nazi bishop in the entire Catholic Church’, to the head of the Austrian branch of the PCA.<sup>3</sup> There, he was ‘Spiritual Head of the German People Resident in Italy’. This position ensured that he would come into contact with Nazis.<sup>4</sup> Hudal operated his criminal-smuggling network with the full authority of the Holy See.<sup>5</sup>

‘Bishop Hudal was very close to Pope Pius XII – there is no doubt of that.’ In fact, Pius granted Hudal the honorary title of ‘Papal Throne Assistant’.<sup>6</sup>

Pius XII was himself directly involved. Evidence has been found that Vatican money was given to Hudal as a ‘special grant from the Holy Father for the benefit of Austrians.’<sup>7</sup> In his *Römische Tagebücher (Roman Diaries)*, which Hudal published in 1962, he wrote:

I thank God that He allowed me to visit and comfort many victims in their prisons and concentration camps and help them escape with false identity papers ... I felt bound to devote all my charitable work mainly to former National Socialists and Fascists, especially the so called ‘war criminals’.<sup>8</sup>

Hudal wrote also about the help given to the evasion of justice by Roman Catholic religious orders. Those assisted included such major criminals as Otto von Wächter,<sup>9</sup> who was responsible, among other things, for the murder of 10,000 Jews in the Lvov Ghetto.<sup>10</sup>

<sup>1</sup> Quoted in: Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp419-20. Emphasis added.

<sup>2</sup> <https://www.hrvatski-fokus.hr/index.php/hrvatsak/2391-krunoslav-draganovic-mudar-i-dalekovidan-covjek>

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p206

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p167

<sup>5</sup> Wilensky, Gabriel. *Six Million Crucifixions: How Christian Teachings about Jews paved the Road to the Holocaust*. p215

<sup>6</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. pp118, 127

<sup>7</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. pp165-67

<sup>8</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p418

<sup>9</sup> Photograph on the next page of von Wächter. Photographer: unknown. This file is released into the public domain by Narodowe Archiwum Cyfrowe.

<sup>10</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p419

Hudal himself helped Franz Stangl ('The White Death') to escape to Brazil. Stangl was the commander of Sobibór and Treblinka, and was the agent of death of more than 1,000,000 Jews. Later captured, Stangl confirmed that:

During the time we were in the internment camps we knew that we should go to Rome ... Catholics should go to Bishop Hudal who would give us an International Red Cross identity card and then a visa.<sup>1</sup>



According to Aarons and Loftus, Hudal was the first, and one of the principal Catholic priests who dedicated themselves to establishing escape routes.

When Monsignor Bayer was interviewed in the 1970s by Gitta Sereny, he recalled how he and Hudal had helped Nazis escape to Southern America with the support of the Holy See: 'The Pope [Pius XII] did provide money for this ...'<sup>2</sup>

Eventually, however, notwithstanding his having granted Hudal the honorary title of 'Papal Throne Assistant', Pius XII, in his customary, political way, 'skilfully and publicly distanced himself from the Nazi-tainted Hudal in order to avoid any awkward situations.'<sup>3</sup>

### ***Father Krunoslav Draganović – another Major Ratliner***



Father Krunoslav Draganović, who was the Holy See's official representative for the emigration of Nazi war criminals, had very close relationships with Pius XII, the Church hierarchy, and Giovanni Battista Montini,<sup>6</sup> Assistant Secretary of State, who later became Pope Paul VI.<sup>7</sup> Montini knew Draganović from his close association with the Croatian archbishop Alojzije Viktor Stepinac, and also through his close association with Bishop Ivan Šarić of Sarajevo, the 'Hangman of the Serbs'. Draganović reported regularly to Montini in his position as a representative of the PCA.<sup>8</sup> Montini gave frequent extensive reports to Pius.

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p419

<sup>2</sup> Sereny, Gitta. *Into That Darkness: from Mercy Killing to Mass Murder, a study of Franz Stangl, the commandant of Treblinka*. p289. Source: Wikipedia 'Alois Hudal' (2008)

<sup>3</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p126

<sup>6</sup> Photograph of Montini at his ordination to the priesthood. Date: May 1920. Source: Instituto Paolo VI. Author; Brescia Photo. This file is in the public domain.

<sup>7</sup> <http://www.telusplanet.net/public/dgameau/euro75.htm> (2009)

<sup>8</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp347-48

Father Draganović himself was known to be ‘under the protection of Cardinal Pietro Fumasoni-Biondi’, the Prefect of the Congregazione de Propaganda Fide, which was the Holy See’s own intelligence service. Also, Cardinal Angelo dell’-Acqua, reputedly Draganović’s superior, was a high-ranking member at the Secretariat of State. Pius XII was understood to know ‘everything about Father Draganović’s activities, otherwise he would never have stayed in his position’, as a former British intelligence officer claimed.<sup>1</sup>

In their book, *Unholy Trinity: How the Vatican’s Nazi Networks betrayed Western Intelligence to the Soviets*, John Loftus and Mark Aarons report that some of the priests, who assisted Draganović in smuggling Nazis, confirmed that Monsignor Montini and Pius XII both supported Draganović’s work.<sup>2</sup>

Michael Phayer recorded that Draganović’s ratline operation ‘reveals the direct involvement of Pius XII himself.’<sup>3</sup>

By allowing the Vatican to become engaged in providing refuge for Holocaust perpetrators, Pius XII committed the greatest impropriety of his pontificate.<sup>4</sup>

#### *Assistance given by the Holy See to the ‘Butcher of the Balkans’*

During the War, Pius XII and monsignors Montini and Tardini met Croatian Poglavnik (Führer) Ante Pavelić, the ‘Butcher of the Balkans’. Pavelić was the monster who stated:

The Ustaše won’t refrain from killing, because when the order to spill blood is issued, rivers of blood will flow ... every Ustaše is waiting for an order to attack the enemy, to butcher and destroy.

‘Pius XII distinguished between those who committed political murder and those who murdered for other reasons.’ This distinction led Pius to protect Ante Pavelić in Vatican properties in Rome after he had escaped from Croatia.<sup>5</sup>

The British Foreign Office reported in January 1947 that Pavelić was living ‘within the Vatican City,’ and other documents include accounts of Croatian Ustaše being hidden at the pope’s summer residence at Castel Gandolfo. A recently declassified memorandum reports that Ustaše ate at the papal mess.<sup>6</sup> By the end of 1947, the British Foreign Office had given up trying to use moral persuasion to pry loose fugitives being protected by the Holy See.<sup>7</sup>

At one stage on his escape route, Ante Pavelić was provided with a safe haven in

<sup>1</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp347-48

<sup>2</sup> Ibid.

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p231

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p159

<sup>5</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p220

<sup>6</sup> Headden, Susan, Dana Hawkins, and Jason Vest. ‘A Vow of Silence: Did Gold Stolen by Croatian Fascists Reach the Vatican?’ *U.S. News and World Report*, 1998. <http://www.reformation.org/usnews.html> (2005)

<sup>7</sup> <http://2008.world-journal.net/nvatican6.html> (2009)

the monastery of St Guelgen, where he stayed as Father Gomez until 1948. He acquired his passport through the Dalmatian Ecclesiastical Institute in Rome, which supplied escapees with new identity papers and testimonials that were confirmed by the Vatican.<sup>1</sup>

Significantly, 'Pavelić's infamy was so great that most of the belligerents of the war wanted to capture him. Russian and Yugoslav spies joined Italian and US intelligence agents in Rome, all trying to corner and seize the Ustašan dictator. But the Vatican refused to obey the call to surrender war criminals.'<sup>2</sup> The situation was succinctly summed up:

In October 1948, Ante Pavelic, the assassin and mass murderer, boarded the ocean liner *Sistriere* and sailed to Argentina and freedom. In pursuit of its geopolitical vision for a Catholic state neighboring Italy, *Pius XII had subverted justice twice* by sheltering a bloody and ruthless dictator who had once been the ally of Europe's only other genocidal ruler, Adolf Hitler.<sup>3</sup>

In 1959, on his deathbed in General Franco's Spain, after having been spirited there by the Vatican, Pavelić held in his hands the rosary gifted to him by Pope John XXIII.

Earlier he had received special blessings from Pius XII. In that pope's eyes, Ante Pavelić, the 'Butcher of the Balkans' 'was a militant Catholic who yesterday fought the Orthodox Church ...'<sup>4</sup>

#### *Assistance given by the Holy See to the 'Hangman of the Serbs'*



While in transit to foreign shores, Archbishop Ivan Šarić of Sarajevo, the 'Hangman of the Serbs', resided in the Church's Oriental Institute in Rome.<sup>5</sup> He, and Nazi collaborator Gregorij Rožman,<sup>6</sup> Bishop of Ljubljana, had been reported by the CIA to be living together in 1946 at the Bishop's Palace at Klagenfurt, Austria.

Šarić moved to Madrid with the assistance of Pius' Catholic ratlines. There, he published a book extolling the virtues of Pius XII.

Rožman was tried for treason in absentia by the military court of the 4th Yugoslav Army. On 30 August 1946 he was convicted and sentenced to eighteen

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p174

<sup>2</sup> <http://2008.world-journal.net/nvatican5.html> (2009)

<sup>3</sup> Ibid.

<sup>4</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p251

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust 1930-1965*. p170

<sup>6</sup> Photograph of, from left, Ignacij Nadrah, Fascist High Commissioner Emilio Grazioli, Gregorij Rožman, Franc Kimovec. Date: 22 April 1941. Photographer: unknown. This image is available from the Digital Library of Slovenia under the reference number QEVAB61Y. This file is in the public domain.

years' imprisonment and forced labour, lifelong loss of citizenship and limitation of citizen rights. He eventually migrated to the USA.<sup>1</sup>

### ***Assistance given by the Holy See to Other Fleeing Croatian War Criminals***

Pius also enlisted the financial support of American bishops, especially Samuel Cardinal Stritch of Chicago.<sup>2</sup> These bishops became involved with the Croatian refugee situation in Italy immediately after the war. An NCWC study found about 40,000 refugees who were afraid to go back to Yugoslavia – implying that many of them were fugitives from justice. In March 1946 the Holy See asked Cardinal Stritch, who was visiting Rome, to press the United Nations Relief and Rehabilitation Administration to work on behalf of 1000 refugees in Rome 'whose plight is grave' – that is, who were suspected war criminals. It referred specifically to the Ustaše hiding in San Girolamo.

In this way, from August 1945, the Holy See sought to circumvent the extradition to Yugoslavia, for crimes against humanity, of Ustaše collaborators with the Nazis and others. Accordingly, the Holy See also asked the British to 'reconsider' not only the 'classification as prisoners of war' of a group of 600 Croats held at a POW Camp in Naples, but all possible suspected Ustaše criminals.

The British did grant some extradition requests to Yugoslavia. Consequently, a second petition, this time in Pius XII's own name, was made in March 1946, on behalf of the smuggling operation of Croatian Nazi war criminals and collaborators, run by Father Krunoslav Draganović.<sup>3</sup>

Miroslav Spalajković, a notorious Nazi collaborator, was one of the closest associates of Milan Nedić, who collaborated with the Germans and served as the Prime Minister of a puppet government in the German occupied territory of Serbia. In 1947 the Holy See appealed on behalf of Spalajković who was hiding in Rome:

The competent Allied authorities are requested to use their good offices to prevent his repatriation to Yugoslavia, where without doubt a severe sentence awaits him.<sup>4,5</sup>

That same year, Yugoslavia revealed that a 'great number' of war criminals were being 'helped on their way' to Argentina by the San Girolamo monastery, with the support of the PCA, which 'provided them with visas and financial assistance'. In so doing, Pius XII's Commission of Assistance was violating 'the decision of all the United Nations to return war criminals to the country where they committed their crime'.<sup>6</sup> This was, yet again, another instance of Pius' severe

<sup>1</sup> Wikipedia 'Gregorij Rožman' (2014)

<sup>2</sup> <http://2008.world-journal.net/nvatican6.html> (2009)

<sup>3</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp327-29

<sup>4</sup> Ibid. pp331-32

<sup>5</sup> But, see also: *Balkanica* XLVII

<sup>6</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. p332



breach of his claimed neutrality.

### **Pius and the Holy See supported Arrested War Criminals**

As early as 1943 the Holy See intervened forcefully with the Allies on behalf of Nazi and other fascist POWs in Italy, 'to exercise that mission of charity proper to the Church.' But the question has been rightly asked: 'where was that "mission of charity proper to the Church" for the one million Serbs, Jews and Roma killed by the Roman Catholic fascists in Croatia and Slovakia?'<sup>1</sup>

From 1946 to 1952 the Holy See, under Pius XII, intervened in the international judicial system in favour of war criminals.<sup>2</sup> Such was the perpetual bias of the Pope towards the Nazis and the German people.<sup>3</sup>

Specifically, the Holy See launched an attack on the Nuremberg Trials in 1946; and German Church leaders readily took up the cue. In that year, Cardinal von Galen published an outrageous assault on the occupying authorities,<sup>6</sup> proclaiming that the Nuremberg Trials were about defamation of the German people – not about justice. Josef Cardinal Frings<sup>7</sup> took up von Galen's argument with a view to dismantling all the trials. He claimed "the Allies had followed a 'pagan and naive' optimism for taking it upon themselves to make judgments on guilt or innocence."<sup>8</sup>



US Senator Joseph McCarthy, 'a good Catholic', brought serious damage to the war crimes programme. The total effect of this Catholic barrage was to downgrade the effectiveness of the whole system of war crimes justice.<sup>9</sup>

### **Pius' Personal Support of Mass Murderers**

'Pius XII became personally involved in seeking pardons for war criminals whose hands were drenched in Jewish blood in different European countries.'<sup>10</sup> This was confirmed by the private diaries of his personal representative in occupied

<sup>1</sup> Aaronson, Mark and John Loftus. *The Unholy Trinity*: pp35-36. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican's Complicity in Genocide in Fascist Croatia: The Suppressed Chapter of Holocaust History*

<sup>2</sup> Payer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p163

<sup>3</sup> Ibid. p164

<sup>6</sup> Galen, Clemens August Graf von. *Rechtsbewusstsein und Rechtsunsicherheit*. See, for example: <http://2008.world-journal.net/nvatican6.html> (2009)

<sup>7</sup> Photograph of a relief at the parish church of Cologne-Fühligen of Cardinal Frings. Date: 8 October 2006. Photographer: Markus Schweiss. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

<sup>8</sup> Buscher. *The U.S. War Crimes Trial Program in Germany*. p93. Source: <http://2008.world-journal.net/nvatican6.html> (2009). A comment that was definitely applicable to the Church's many Inquisitions.

<sup>9</sup> Payer, Michael. *Pius XII, the Holocaust, and the Cold War*. p164

<sup>10</sup> See, for example: Payer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p164

Germany, Bishop Aloysius Muench.

Dossiers show that Pius secretly pleaded with Washington and London on behalf of notorious criminals and Nazi collaborators:

These appeals were made in writing by the Vatican Secretariat of State, an office under the direct and personal supervision of Pius XII and Msgr Montini [who became Pope Paul VI]. In at least one case, an appeal was made in the Pope's own name.<sup>1</sup>

Pius not only asked US President Truman to show leniency toward war criminals, but later exhorted General Lucius Clay, the US military governor of occupied Germany, to collectively commute *all* the death sentences against the guilty ones. Additionally, the German bishops barraged General Clay and Commissioner John McCloy with requests for amnesty and the reduction of sentences for the convicted mass murderers.

Additionally, Pius *personally* sought pardons for some of the Einsatzgruppen commanders such as Otto Ohlendorf<sup>2</sup> (who murdered the Jews of Southern Ukraine), and Franz Six (who was responsible for the liquidation of the residents of the Smolensk Ghetto).<sup>3</sup>

David Cymet points out that to appreciate fully the significance of Pius' intervention for a mass murderer such as Ohlendorf, it is relevant to quote excerpts from Ohlendorf's testimony 'given under oath in Nuremberg that were long available at the time of the Pope's appeal ...'. When Ohlendorf was asked at his trial why he also killed children, he replied:



I believe that it is very simple to explain if one starts from the fact this order did not only try to achieve security but also a permanent security; for that reason the children were people who would grow up and surely, being the children of parents who had been killed, they would constitute a danger no smaller than that of the parents.<sup>4</sup>

In particular, Pius sought commutation of the death sentences for the following criminals:

*Arthur Greiser* – who tortured, persecuted, injured, and murdered

<sup>1</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp327-29

<sup>2</sup> Photograph of Ohlendorf. Date: November 1943. Photographer: Schwarz. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-J08517 / CC-BY-SA 3.0. his file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p427

<sup>4</sup> Quoted in: Ibid. pp427-28

civilians and POWs; and also murdered 100,000 Jews. In an effort to save Greiser who had been sentenced to death, the Holy See sent a special cable to the President of Poland.<sup>1,2</sup> Nevertheless, he was executed in 1946.<sup>3</sup>

*Walter Rauff* – the producer and manager of the gas vans.

*Otto Ohlendorf* – the commanding officer of Einsatzgruppe D, which was accused of conducting mass murder of 90,000 people in Moldova, south Ukraine, the Crimea, and the north Caucasus. Pius' appeal did not prevent Ohlendorf from being hanged.



*Oswald Pohl*<sup>4</sup> – the head of the SS-Wirtschafts-Verwaltungshauptamt (SS-WVHA), the vast SS agency that ran the Nazi concentration camps, supervising a slave force of 500,000 prisoners.<sup>5</sup> He was hanged in 1951.

*Franz von Papen* – leader of the Catholic Party of Germany. When he was Chancellor of Germany, von Papen tried to set up a Catholic-Nazi Coalition. He persuaded von Hindenburg to ask Hitler to form a government. He helped Hitler to power. When Hitler became Chancellor of Germany, he made von Papen Vice-Chancellor. He was an official war criminal.<sup>6</sup> Later, Pope John XXIII honoured von Papen by making him a

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp237, 430

<sup>2</sup> See also: Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p163

<sup>3</sup> Photograph on the right of Greiser and Gauleiter Warthegau in Poznan. Date: October 1939. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-1998-0109-502 / Haine / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>4</sup> Photograph on the left of Pohl at his trial receiving his sentence to death by hanging. Source: [http://www.ushmm.org/wlc/en/media\\_ph.php?MediaId=5552](http://www.ushmm.org/wlc/en/media_ph.php?MediaId=5552). This file is in the public domain.

<sup>5</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. p346

<sup>6</sup> Manhattan, Avro. *The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Chapter 15 'The Vatican saves the catholic war criminals of Croatia – Roman monasteries as their asylums – the Croatian holocaust minimized'. Source: <http://www.reformation.org/holoc15.html> (2008)

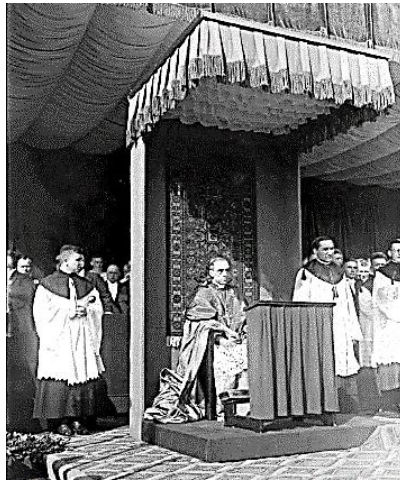
‘Chamberlain of the Pope’.<sup>1</sup>

Accordingly, the combined efforts of Pius and the German bishops circumvented the judicial process by successfully commuting the sentences of many convicted genocide perpetrators. For example, the members of the Ukrainian SS Galicia division never came to justice although they had committed abominable crimes in Ukraine and Galicia.<sup>2</sup>

At the War Crimes trials of Nazi camp doctors accused of execrable crimes, the Holy See and the bishops worked for their acquittal or pardon. ‘What the Vatican denied to their victims during the war, it generously granted to their victimizers after the war in the name of Christian charity.’<sup>3</sup>

Although Pius, under the guise of Christian clemency, asked pardon for Nazi criminals, yet he would not seek clemency for Spanish Republicans seeking to overthrow Catholic fascist dictator Francisco Franco who left half a million dead in his Spanish Civil War.<sup>4</sup>

Notwithstanding Pius’ interest in conducting elevated religious ceremonies,<sup>5</sup> his interest in justice was significantly marginal and totally political.



### ***Pius’ Support of Arrested Croatian Criminals***

Pius XII also produced astonishing appeals on at least four different occasions to the British representative to the Holy See, Sir D’Arcy Osborne, to prevent the

<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p110

<sup>2</sup> Ibid. p428

<sup>3</sup> Ibid. p429

<sup>4</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p169

<sup>5</sup> Photograph shows Pacelli conducting Pontifical Mass in the courtyard of the town hall in Magdeburg, Germany, September 1928. Attribution: Bundesarchiv, Bild 102-06519 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

extradition to Yugoslavia of fifteen Croat collaborators and war criminals of the worst sort, awaiting extradition at a British-controlled military prison in Rome. Included, were the Nazi collaborator General Vladimir Kren,<sup>1</sup> and Ustaša General Ante Moškov<sup>2</sup> (commander of the élite Poglavnik Bodyguard Battalion, one of Croatia's largest military units).<sup>3</sup>

One of these papal petitions mendaciously stated that the men 'at present detained as war criminals' had been 'at all times staunch advocates of the application of humanitarian principles'.

Pressure for an end to extradition proceedings against Croatians also came from the American Catholic Church in the person of Francis Joseph Spellman, Cardinal Archbishop of New York<sup>4</sup> and a long-time friend of Pius XII. Spellman joined the Pope in pleading on behalf of Vladimir Kren, Ante Moškov and other Ustaše criminals.<sup>5</sup>

Kren, for example, escaped as far as Genoa, where he was protected by Monsignor Karlo Petranović. He was arrested on 4 March 1947 while attempting to board the ship *Philippa*. He was extradited to Yugoslavia, and executed in Zagreb on 2 December 1948.

In 1948 a special court in Zagreb put on trial 57 members of Ante Pavelić's Croatian 'freedom fighters' – the guerrilla Križari (Crusaders). Their attempt to undermine the regime of Jozef Tito, President of Yugoslavia, by infiltrating rebels into Yugoslavia had ended in disaster. The defendants, mostly Ustaše war criminals who had been sheltered at the Croatian monastery of San Girolamo in Rome, confessed that both Pavelić and Draganović had led the Križari, and confirmed that the Holy See, contrary to its frequently proclaimed neutrality, had supported the terrorist campaign.<sup>6</sup>

### *The Blatancy of Pius' Interventional Efforts*

Sir D'Arcy Osborne was instructed by the British Foreign Office to impress on the Holy See that it was creating the impression in the world of being the 'deliberate protectors of Hitler's and Mussolini's minions': 'Though we do not for a moment

<sup>1</sup> Kren was the Yugoslav Air Force officer who deserted in 1941 and revealed to Hitler's commanders the secret location of Yugoslavia's military airfields, before assisting the Nazi raids against his own country.

<sup>2</sup> Towards the end of the War, with Pavelić in hiding, the ruthless Moskov became the virtual commander of the Ustašan army. During 1945, he returned secretly to Croatia to promote guerrilla activity. He became one of the main custodians of the gold, diamonds and foreign currency plundered by Pavelić in the NDH. Part of this treasure had already been given to Krunoslav Draganović to be safeguarded in the Vatican. Moskov had high connections at the Vatican.

<sup>3</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. pp333-34

<sup>4</sup> Cardinal Spellman was one of the main inspirers of the Cold War. Pius XII used him as the spokesman for the Holy See in the USA to influence politicians, businessmen, military leaders, and the Catholic lobby. Spellman was also convinced that the Vietnam War was a just war, and called the American GIs 'Soldiers of Christ'.

<sup>5</sup> Goñi, Uki. *The Real ODESSA: How Perón Brought the Nazi War Criminals to Argentina*. p340

<sup>6</sup> Ibid. p224

wish to interfere in the Vatican's affairs ... we should point out that the ministers of Nedić and Pavelić are not Thomas à Becket.' <sup>1,2</sup>

Professor Phayer has commented that the Vatican's efforts in this regard were so blatant that Pius' envoy to post-war Germany, Bishop Muench, wrote to Monsignor Montini, Pius' Under Secretary of State, advising him that the Vatican must desist. 'I have not dared to advise the Holy See to intervene, especially if such interventions would eventually become public.'<sup>3</sup>

### **Pius' Interventions were entirely Political**

Pius' iniquitous interventions were 'actually an effort to engage in Cold War power politics.'<sup>4</sup> This was because 'a strong Germany had always been the bedrock of his diplomatic chessboard.'<sup>5</sup> It is further evidence that Pius was essentially a Germanophilic politician from the time of his first concordat to the end of his days.

Pius' pleas for leniency for convicted perpetrators of atrocities, and the Holy See's assistance to war criminal fugitives from justice, were among the greatest moral distortions of the Cold War.<sup>6</sup>

From the evidence of history, it can justifiably be concluded that Pius' many interventions to circumvent the exercise of justice were reflections of his distorted political ethics and of his general social aberration.

*We know full well, that the bare text of international law does not impose on the conquerors the obligation to liberate the prisoners of war, before peace is made. But the spiritual and moral needs of the prisoners themselves ... demand that we bring the system of war prisoners ... to an end. L'Osservatore Romano, 2 June 1946*

*Hypocrites, well hath Isaiah prophesied of you, saying: his people honoureth me with their lips: but their heart is far from me. Matthew 15:7-8*

1 Milan Nedić was a Serbian general and politician. The mass imprisonment of the Jews in Serbia began in August 1941, and a key role in this was played by the Serbian quisling puppet government, under Nedić, whose police and gendarmerie assisted the Germans in rounding up the Jews.

Ante Pavelić was the fascist leader of the Catholic Independent State of Croatia, during World War II. He was responsible for the mass genocide of Jews, Orthodox Serbs, and Romany people.

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p429

<sup>3</sup> Quoted in: Ibid. p430

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p164

<sup>5</sup> Ibid. p165

<sup>6</sup> See, for example: Ibid. p221

## 13 – Pius and the Jews post-Holocaust

Pius XII's post-Holocaust approach to the Jews was set in 1945, when, on the second of June, he addressed the College of Cardinals. His talk was to report on the condition of the Church after the Nazi experience, yet his reference to Nazism comprised only a single sentence, expressed, as always, in his elliptical style. Its significance lies in the fact that Pius presented *the Church* as the victim, with particular focus on Poland. On the one hand, he referred to the hundreds of Catholic priests and religious laity who died in the concentration camps. On the other hand, he never once mentioned the Jews, nor the murder of millions of them that had taken place on Polish soil.<sup>1</sup>

In 1947 the Holy See began communications with the communist regime in Poland; this had the effect of putting 'a good face on Pius XII's lack of help for Poland during the war.'<sup>2</sup>

The Director of the Center of Contemporary Jewish Documentation at Tel-Aviv, Dr Aryeh Leon Kubovy, met Pius XII in September 1945 and suggested that the Pope issue an encyclical on how Christians should view Jews and Judaism. Pius said he would consider it. For a couple of years the Holy See was lobbied by the Catholic French Ambassador to the Holy See, Jacques Maritain, in favour of such a document, but it came to nothing. Pius completed the last thirteen years of his papacy fixated on the Cold War, with no concern about the Jews, but rather about the status of Christian sites in the new State of Israel.<sup>3</sup>

Pius XII continued to be negative about Israel. Specifically, he opposed Israeli control of the city of Jerusalem.<sup>4</sup> Accordingly, with typical lack of empathy, *L'Osservatore Romano* imperiously announced to the world:

Modern Israel is not the true heir of Biblical Israel, but a secular state ...  
Therefore the Holy Land and its sacred sites belong to Christianity, the True Israel.<sup>5</sup>

### Catholic Apologetics

Several apologists have attempted to justify Pius' wartime record, but these writers have ignored the fact that when the Holocaust became exposed in its full horror after the War, 'Pius XII did not want to know what happened in the death factories and he refused to look back on his own earlier attitude and actions.' The British Envoy Extraordinary and Minister Plenipotentiary to the Holy See, Sir Francis D'Arcy Osborne, proposed to Pius XII that he send representatives to visit

<sup>1</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014)

<sup>2</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p168

<sup>3</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014)

<sup>4</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p176

<sup>5</sup> *Los Angeles Times*. 11 May 2009

the liberated concentration camps in order to ‘judge the breadth of German guilt first hand’ and to publicly condemn the unexampled crimes. Pius refused both requests.<sup>1</sup>

David Cymet, also, has noted that with the collapse of the Third Reich and the disclosure of Nazi crimes no reassessment eventuated from either the Holy See or Pius XII:

He maintained his icy silence on the annihilation of 6 million Jews in Christian Europe.<sup>2</sup>

After the War, Pius still abstained from referring to the Jews by name. His description of the victims of Nazism as those ‘who were often innocent’ implied that some of them were somehow guilty.<sup>3</sup>

Pius also continued to deny that an unexampled crime had been committed.

Michael Phayer emphasised that Pius’ failure to stress the moral issues such as anti-Semitism, the restitution of Holocaust survivors, and his reliance on fascist opponents to Marxism, even if they had been Holocaust perpetrators, ‘attests to the ethical shallowness of his pontificate.’<sup>4,5</sup>

In his analytical book, *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*, David Cymet recorded that after the War ‘A veil of silence was drawn over the role of *institutional* Catholicism in the Holocaust ...’<sup>6</sup> This silence of the Church has not only been that of Pius XII. In relation to the Jews, there was the silence of Pius XI after Kristallnacht, Paul VI’s silence after the Six-Day War, and the silence of John Paul II after Bashar al-Assad’s anti-Israeli tirade in his, the Pope’s, presence.<sup>7</sup>

There are publications and websites that claim that Pius was, in fact, a friend and helper of the Jews.<sup>8</sup> Additionally, several affirmative comments have been made about Pius’ efforts to save many Jews and others from the Nazis. A recent book edited by Gary Krupp, himself a Jew, entitled *Pope Pius XII and World War II: The Documented Truth*, presents a very favourable picture of the Pope. A reviewer comments that there are revealed documents in the book about the bona fide heroism and courage of Pius and Catholic authorities during these dark times.<sup>9</sup>

Nonetheless, Pius’ actions in defending Nazi and other war criminals were inim-

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p161

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. pp411-12

<sup>3</sup> Ibid. p412

<sup>4</sup> Quoted in: Ibid. p413

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p221

<sup>6</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. Preface. p xi.

<sup>7</sup> Refer to: *Wikipedia* ‘Bashar al-Assad’ for details.

<sup>8</sup> See, for example: ‘How Pius XII Protected Jews’ by Jimmy Akin in *Catholic Answers* at: [http://www.catholic.com/library/HOW\\_Pius\\_XII\\_PROTECTED\\_JEWS.asp](http://www.catholic.com/library/HOW_Pius_XII_PROTECTED_JEWS.asp)

<sup>9</sup> [http://www.amazon.com/POPE-PIUS-WORLD-International-ebook/dp/B00A5LQGB6#reader\\_B00A5LQGB6](http://www.amazon.com/POPE-PIUS-WORLD-International-ebook/dp/B00A5LQGB6#reader_B00A5LQGB6) (2013). See also *Wikipedia* ‘The Myth of Hitler’s Pope’.



ical to the Jews and to the memory of those who had been annihilated.<sup>1</sup>

Even more, Pius' admirers have taken his cue and made him not only guiltless about the Holocaust, but a hero of it. One who courageously spoke up when others were silent – one who is victimised if anyone expresses doubt about that claim. 'But the issue of honesty arises when arguments are made defending Pius with false readings of history.'<sup>2</sup>

Instead of a self-critical analysis of its institutional reaction to the genocide – which has often been described as 'complicity' – the Church's principal response was to appropriate the suffering of the Jews by quickly ensuring that the Nuremberg Trials also included the persecution of the Catholic Church under Nazism. Accordingly, while choosing (on the grounds that the 'universal religious mission of the Church would be compromised') not only to not cooperate with the Nuremberg Tribunal in preparing a list of war criminals but also advocating that war criminals be given clemency, the Holy See readily supplied the tribunal with 'an important collection of documents dealing with the persecution of the Church by the Nazi regime'.<sup>3</sup>

### **Pius' Refusal to return Jewish Holocaust Orphans**

Many Jewish children were saved in Christian institutions and educated during the war years and afterwards as Christians. David Cymet points out that the loss of Jewish orphans entrusted to Christian homes and Church institutions during the War 'is one of the most tragic sequels of the Holocaust.' What would have been a noble act of saving lives was often made a despicable act of bigoted abduction to allegedly 'save souls.'<sup>4</sup> Confirmingly, Catholic French Ambassador to the Holy See, Jacques Maritain wrote to Monsignor Montini:

During the war six million Jews have been liquidated, thousands of Jewish children have been massacred, thousands of others torn from their families and *stripped of their identity*.<sup>5</sup>

After the War, many appeals were made to the Church by rabbis and others requesting the return of the children to the Jewish community. A measure of Pius XII's and the Holy See's continuing heart-breaking anti-Semitism may be gauged by the following letter signed by Monsignor Domenico Tardini on 5 September 1946 with the approval of Pius XII:

The Most Eminent Fathers [of the Holy Office] decided that if possible, there should be no response to the request of the Grand Rabbi of Jerusalem. In any event, if it's necessary to say something, it should be done orally ... Eventually,

<sup>1</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p217

<sup>2</sup> Wills, Gary. *Papal Sin: Structures of Deceit*. p67

<sup>3</sup> Rychlak, Ronald J. *Hitler, the War, and the Pope*. p424

<sup>4</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p431

<sup>5</sup> Quoted in: *Ibid*. p432

it will be necessary to explain ... that children who were baptized cannot be entrusted to institutions that can't guarantee their Christian education. Furthermore, also those children who were not baptized and who no longer have living relatives, having been entrusted to the Church who received them, as long as they are not able to decide for themselves, they cannot be abandoned by the Church or delivered to parties who have no right to them. It would be something else if the children were requested by their relatives. The decision of the Eminent Fathers and the criteria here presented were referred to the Holy Father in an audience of March 28, and *His Holiness deigned to provide his august approval*.<sup>1</sup>

In 2005 the Italian newspaper *Corriere della Sera* (*Evening Mail*) discovered a letter dated 20 November 1946, showing that Pius XII directed that Jewish babies baptised by Catholics during the Holocaust *with or without parental consent* not be returned to their parents.<sup>2</sup>

These decisions of Pius XII and the Holy Office had devastating consequences. The names and locations of innumerable Holocaust orphans were maintained by the Catholic Church *in the strictest secrecy*. They remain unknown to the Jewish people to this day. These children were brought up as Roman Catholics, in violation of the last wishes of their martyred parents.<sup>3</sup>

### Pius' Inaction over the Post-War Kielce Pogrom

The 'Kielce Pogrom'<sup>4</sup> refers to a violent massacre of Jews in the south-eastern Polish town of Kielce on 4 July 1946. During this incident, a mob of Polish soldiers, police officers, and civilians murdered at least 42 Jews and injured over 40 in the worst outburst of anti-Semitic violence in post-war Poland.

The US Holocaust Memorial Museum records that:

The mass violence of the Kielce Pogrom drew on an entrenched local history of antisemitism – especially false allegations accusing Jews of using the blood of Christian children for ritual purposes (a charge known as a 'blood libel') – with the intent of discouraging the return of Jewish Holocaust survivors to Poland. ... the Kielce



<sup>1</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p436. Emphasis added.

<sup>2</sup> Midlarsky, Manus I. *The Killing Trap: Genocide in the Twentieth Century*. pp225-26

<sup>3</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p437

<sup>4</sup> Memorial plaque at the house on Planty 7 in Kielce (Polish - Yiddish - English). The plaque reads: 'In memory of the 42 Jews murdered on July the 4th in 1946 during anti-Semitic riots. Commemorating plate is built in the anniversary of this events by Nissenbaum Foundation on the initiative of Lech Walesa the leader of Solidarity.' Date: 15 April 2006. Author: Halibutt, Ely1 (The new version). This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.

massacre convinced many Polish Jews that they had no future in Poland after the Holocaust and spurred them to flee the country.<sup>1</sup>

Immediately after the pogrom, French Catholic ambassador Jacques Maritain and American Rabbi Philip Bernstein urged Pius XII to initiate suppression of European anti-Semitism. In a private audience in Castel Gandolfo on the eleventh of September, Bernstein pleaded with Pius to use his moral authority with the Polish episcopate and people and publicly condemn the pogrom. Although Pius called the pogrom 'dreadful', he refused to issue a public condemnation. When Jacob L Trobe, head of the Joint Distribution Committee's operations in the displaced persons camps in Germany, learned about the refusal, he expressed his regret at Rabbi Bernstein's futile trip to Rome in 'petitioning his people's historical arch-enemy.'<sup>2</sup>

### **Papal Apology an Empty Gesture**

In 1997 Shimon Samuels, head of international relations at the Simon Wiesenthal Center, attacked the plans by Pope John Paul II to make a historic 'apology to the Jews' as a 'cosmetic exercise' that would leave the facts about help given to Nazi criminals by the Catholic Church hidden in the Vatican archives.

He said that Pope Pius XII had 'sold the soul of the Church to the Nazi Devil'. He found the seminar on Judaism to be an 'incestuous exercise' behind closed doors to which 'not a single Jew has been invited'.

The only way for the Church to 'come to terms with the past' was for the Vatican archives to be opened up to shed true light on what really happened during the World War. Dr Samuels said that he had asked the Pope to open the files, but Vatican officials had told him there were 'no plans to do so'.<sup>3</sup>

### **International Catholic-Jewish Historical Commission (ICJHC)**

The ICJHC comprised three Jewish and three Roman Catholic scholars. It was appointed in 1999 by the Holy See's 'Commission for Religious Relations with the Jews'. It was given the task of trying to evaluate the role of Pope Pius XII and the rest of the Holy See during the Holocaust.

The panel was able to search eleven published volumes of wartime Vatican documents. It found that the Vatican had received reports of Nazi atrocities as early as January 1941. Significantly:

the pope's responses to reports of atrocities were missing from the sources they examined.<sup>4</sup>

In October 2000 the group finished its review of those Vatican's archives that

<sup>1</sup> <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007941> (2012)

<sup>2</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p417

<sup>3</sup> Owen, Richard. "Pope's Apology to Jews Attacked as Empty Gesture" (The Times, 30 October 1997)  
Source: <http://www.jerusalim.org/cd/biblioteka/pavelicpapers/vatican/va0009.html> (2009)

<sup>4</sup> [http://www.religioustolerance.org/vat\\_hol12.htm](http://www.religioustolerance.org/vat_hol12.htm) (2008). cf. pages 131-32, above,, regarding the findings of Lord Acton.

had been made available, and submitted its preliminary findings to the Commission's President, Edward Cardinal Cassidy. The report, entitled *The Vatican and the Holocaust*, nullified several of the conventional defences of Pius XII.<sup>1</sup> It asked 47 questions that could only be answered by consulting the unpublished Vatican files from that era. Accordingly, the Commissioners unanimously asked for access to the records. In June 2001 the Holy See refused. Walter Cardinal Kasper wrote to the group that they would be welcome to speak with the scholar who was heading the campaign for the beatification of Pius, but that post-1923 Vatican archives were not available for 'technical reasons'.<sup>2,3</sup> The Commission therefore suspended its study in July 2001 without issuing a final report. Dr Michael Marrus, a professor of history at the University of Toronto, explained that the Commission:

ran up against a brick wall ... It would have been really helpful to have had support from the Holy See on this issue.<sup>4</sup>

Dr Efraim Zuroff, director of the Simon Wiesenthal Center in Jerusalem, said: 'We're very disappointed ... but I can't say I'm surprised ... There is no transparency in the Vatican and as a result we don't know the answers to a lot of serious questions.'<sup>5</sup>

Father Peter Gumpel is a German Jesuit who is assembling documentation to support the canonisation of Pius XII. On 7 August 2001 he issued a statement accusing some of the Jewish historians on the Commission of 'clearly incorrect behavior' and of having helped launch a 'slandorous campaign' against the Catholic Church. He said that he had met the group and had answered some of their questions, and offered to answer the rest at a later time. He declared that 'some Jewish members in the group had systematically affirmed that they never received answers to their questions', and he accused them of having 'publicly spread the suspicion' that the Vatican was trying to hide documents 'that in their judgment could be compromising'.<sup>6</sup>

Nevertheless, the Commission found that the view, often presented, that Pius was unaware of the dire straits of European Jewry during the War, was found to be unequivocally inaccurate. Many documents revealed that the Pope was well informed. The Commission particularly noted a letter of appeal directed to Pius himself

<sup>1</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

<sup>2</sup> *The Wall Street Journal* reported that some documents in the Archive are still being kept secret. Those dating from 1939 (the year Pius XII took office) 'are locked behind metal fences.' (Reported in *The Australian*, 2 March 2012)

<sup>3</sup> See also: Wolf, Hubert. *Pope and Devil: The Vatican's Archives and the Third Reich*. p16

<sup>4</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

<sup>5</sup> [http://www.religioustolerance.org/vat\\_hol12.htm](http://www.religioustolerance.org/vat_hol12.htm) (2008)

<sup>6</sup> Ibid.

from Konrad von Preysing, Bishop of Berlin, which proved that Pius was au fait with the situation as early as January 1941:

Your Holiness is certainly informed about the situation of the Jews in Germany and the neighbouring countries. I wish to mention that I have been asked both from the Catholic and Protestant side if the Holy See could not do something on this subject ... in favour of these unfortunates.<sup>1</sup>



Additionally, in August 1942 Ukrainian metropolitan Andrei Sheptyts'kyi<sup>2</sup> notified the Holy See from Lwów (Lvov) that over 100,000 Jews had been killed in Ukraine alone. He appealed to the Pope; referring to the German Nazi government as a regime of terror and corruption, more diabolical than that of the Bolsheviks. Pius replied detachedly by quoting from *Psalms* and advising Sheptyts'kyi to:

bear adversity with serene patience.<sup>3</sup>

The ICJHC revealed several documents that negated the claim that the Holy See fully facilitated the emigration of the Jews from Europe. Internal notes, intended only for Vatican representatives, revealed the opposition of the Holy See to Jewish emigration to Palestine:

The Holy See has never approved of the project of making Palestine a Jewish home ... Palestine is by now holier for Catholics than for Jews.

Furthermore, attempts by Jews to escape from Europe to South America were sometimes thwarted by the Holy See. The Commission concluded that derogatory correspondence from Vatican representatives in Bolivia and Chile probably biased Pius against assisting more European Jews in emigrating.

The oft repeated claim that the Holy See needed to remain neutral in the War has also been refuted. A report by Monsignor Giovanni Battista Montini, Pius XII's Secretary of State, described and denounced several abuses committed by the Soviet Army against German inhabitants of the Soviet Union. This report was widely viewed as demonstrating the Holy See's non-neutral selectivity in speaking out against atrocities.

<sup>1</sup> *The Vatican & the Holocaust: Pope Pius XII and the Holocaust*. Jewish Virtual Library: <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2016)

<sup>2</sup> Photograph of Andrei Sheptyts'kyi. Date: 1921. Source: Prus Edward. Władysław świętojurski: rzecz o arcybiskupie Andrzeju Szeptyckim, 1865-1944 Warszawa 1985 Ed. Instytut Wydawniczy Związków Zawodowych. Photographer: unknown/anonymous. This file is in the public domain.

<sup>3</sup> *The Vatican & the Holocaust: Pope Pius XII and the Holocaust*. Jewish Virtual Library: <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2016)

In February 2002, in the hope of ending the controversy surrounding the Church's role in the Holocaust, Pope John Paul II announced the opening of Vatican Archives containing Nazi-related documents from 1922 to 1939. Researchers are particularly interested in the inner workings of Pius XII's pontificate during that period. With knowledge of the dissimulation of the Church, well respected Professor of History at Marquette University, Michael Phayer, commented:

The Vatican is not going to release all the archives. They will only open those that shed a good light on Pius XII.<sup>1,2</sup>

Pope Francis has announced that the Vatican Archives will be open to researchers from 2 March 2020.

### **Pius the Ceaseless Politician**

The *Universal Declaration of Human Rights* was adopted by the United Nations in 1948. The respected Catholic teacher, Gerald Darring, wrote:

as far as I can tell, Pius XII never acknowledged it and certainly did not refer to it as a significant source document. *Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII*, and the story of the Catholic Church and human rights begins after Pius XII died. Pius XII was concerned about the rights of Catholics; he was not as concerned about the human rights of other people, such as Jews ...

He continued:

How do we defend the total silence of Pius XII after the war? The defenders of Pius do not deal with this issue; they stop with the end of the war. Read such books as Ralph McInerny's *The Defamation of Pius XII*, or Margherita Marchione's *Pope Pius XII: Architect for Peace*, and you will find nothing about the last thirteen years of Pius' papacy. It does not seem to concern them that *Pius completely ignored the Holocaust for the rest of his life*. It should concern us. It should bother us that the Vatican was no different than any other European country in its Holocaust amnesia during the 1950s.<sup>3</sup>

Gerald Darring summarised Pius' continuing silence:

Pius XII never condemned the Holocaust, and the important word here is *never*, for he was pope for thirteen years after the war, years in which there was no Nazi regime around to punish people for his public pronouncements. I have looked in vain for a statement of condemnation by the post-war pope liberated

<sup>1</sup> <http://www.highbeam.com/doc/1P1-51071337.html> (2009)

<sup>2</sup> Also, refer above (Chapter 8) to the reception by Pius in 1942 of a document of atrocities to the Jews. Gerhart Riegner, a signatory to the document, revealed in his 1998 memoirs, that this document was excluded by the Vatican from the eleven volumes of released wartime documents.

<sup>3</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014). Emphases added.

from his self-imposed restraint of impartiality.<sup>1</sup>

His reflection on Pius XII and the Holocaust left him with this question:

Eugenio Pacelli had never been a pastor before he was elected pope; his life-long perspective had been diplomatic. How much should the Catholic Church, a community of disciples of Jesus Christ, be controlled by diplomatic interests? <sup>2</sup>

Thereby he confirmed the central thesis of this book that Eugenio Pacelli was, first and last, a diplomatic politician.

### **Condemnations of Pius' and the Church's Silence**

In 1960 Julius August Cardinal Döpfner spoke of regrettable decisions that had been made by Church leaders during the Nazi era.<sup>3</sup> On 8 March 1964, in St Michael's Church in Munich, the former Archbishop of Munich and Freising did not hesitate to pronounce in a sermon commemorating Pope Pius XII:

The retrospective judgment of history provides every ground for the view that Pius XII should have protested with greater firmness.<sup>4</sup>

David Cymet finds that there was no neutrality in the:

anti-Semitic campaign from the Catholic pulpits and press in the pre-war years;

Catholicism's forefront role in the promotion of anti-Jewish legislation in the Catholic countries of Europe;

Catholic agreements signed or verbally established with Hitler's regime; and

the role played by the Church in the consolidation of that regime.

He concludes that 'it is only against the general background of its record of coincidence and collaboration with the Nazis and their helpers that the silence of the Church during the Holocaust acquires its full significance.'<sup>5</sup>

Yad Vashem has affixed the following caption in English and Hebrew to two photographs of Pius XII in its Jerusalem memorial:

In 1933, when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime to preserve the Church's rights in Germany, even if this meant recognizing the Nazi racist regime. When he was elected Pope in 1939, he shelved a letter against racism and anti-Semitism that his predecessor had prepared. Even when reports about the murder of Jews

<sup>1</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014). Emphasis original

<sup>2</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014)

<sup>3</sup> Phayer, Michael. 'Pope Pius XII, The Holocaust, and the Cold War' In: *Holocaust and Genocide Studies*. Vol 12. No 2. Fall 1998. pp233-36

<sup>4</sup> Falconi, Carlo. *The Silence of Pius XII*. p14

<sup>5</sup> Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*. p xiv

reached the Vatican, the Pope did not protest either verbally or in writing. In December 1942, he abstained from signing the Allied declaration condemning the extermination of the Jews. When Jews were deported from Rome to Auschwitz, the Pope did not intervene. The Pope maintained his neutral position throughout the war, with the exception of appeals to the rulers of Hungary and Slovakia towards its end.<sup>1</sup>

In 2006, correspondence was discovered between Haim Barlas, a Jewish emissary sent to Europe to save Jews in the 1940s, and Giuseppe Roncalli, who later became John XXIII. Roncalli expressed criticism of the Vatican's silence.<sup>2</sup>

It never occurred to Pius XII that 'preserving a Church that had not had its finest hour in the service of humanity would leave it indelibly stained'.<sup>3</sup>

### **Pius' Endless Silence**

Notwithstanding, with the collapse of the Third Reich and the full disclosure of the Nazi's crimes, no reassessment eventuated from the Holy See. The images of the piles of the dead, the crematoria, and the emaciated skeletal shadows that survived did not move Pius XII, the claimed apostolic Vicar of Christ, to compassion, love, or pity.

Throughout the entire Holocaust and beyond, and even until his death, Pope Pius XII maintained his unrelenting posture of icy silence. He evidenced no overt expression of either compassion or pity, and certainly not of anger, for the annihilation of six million members of the European Jewish community by a German genocidal socio-psychopath:

to whom he gave a large cache of church money;  
 with whom he had many meetings;  
 whom he helped to power;  
 for whose National Socialism he gave international sanction and recognition;  
 in whose National Socialism he opened the way for Catholic participation;  
 for whom he supported the invasion and rape of Poland;  
 for whom he prayed for a massive military victory against Russia;  
 of whom his support eventually left him 'holding a withered fascist flower';  
 for whom he said prayers for the repose of the soul.

<sup>1</sup> Wikipedia 'Pope Pius XII and Yad Vashem' (2012)

<sup>2</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

<sup>3</sup> Phayer, Michael. *Pius XII, the Holocaust, and the Cold War*. p94



## 14 – Pius post-War

### Pius' Continuing Esteem of Germany, and the German Catholic Church

Pius gave many speeches on the subject of the War in Europe. Maintaining his pro-Germanic perspective, 'he was most circumspect, not naming names and avoiding any hint that one power was worse than another or that the Germans were bent on unjustified aggression'.<sup>1</sup> Additionally, in his customary circumlocutious manner, "most of Pius' words are bound up in papal rhetoric and scriptural allusions rather than formulated as direct statements".<sup>2</sup>

In Pius' allocution of 2 June 1945 he rejected the collective guilt of the German people for the crimes of the Nazi era.<sup>3</sup>

Early in 1946 Pius raised the bishops of Berlin, Köln, and Münster to the cardinalate to indicate to the world his continuing high esteem of the German Catholic Church. This has been taken to be indicative of Pius' explicit rejection of suggestions by the French Ambassador to the Holy See, Jacques Maritain, of the collective responsibility for genocide. Maritain:<sup>4</sup>



argued that in modern society, individual freedom is tied to collective responsibility. From this it followed that even though many Germans were not themselves guilty of the crimes of the Gestapo and of the SS, all must answer for them, because these organizations were prominent agents of the community. Collective responsibility rested as well on the shoulders of German Catholics, or, perhaps, especially on them. Who, he asked, would engage in the process of repentance and renewal if believers did not.<sup>5</sup>

'Pius never addressed the question of civil responsibility on the part of those who were not personally guilty of a crime.' He stated, 'it is unjust to treat someone as guilty ... only because he belongs to a certain organisation.'<sup>6</sup>

In fact, in a broadcast of 17 July 1949, Pius, in addressing the residents of Berlin, gave much praise to the Christian way of life of the Berlin Catholics. This led a British diplomat to comment that the speech showed Pius' continuing affinity for Germany and the Germans.<sup>7</sup>

<sup>1</sup> Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p47

<sup>2</sup> Ibid. p48

<sup>3</sup> Kent, Peter C. *The Lonely Cold War of Pope Pius XII: The Roman Catholic Church and the Division of Europe, 1943-1950*. p89. This allocution has been omitted from <http://www.papalencyclicals.net/Pius12/> (2015)

<sup>4</sup> Photograph of Jacques Maritain. Date: c.1930s. Source: <https://providencemag.com/wp-content/uploads/336282-1.jpg>. Photographer: unknown. This file is in the public domain.

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p179

<sup>6</sup> Ibid.

<sup>7</sup> Kent, Peter C. *The Lonely Cold War of Pope Pius XII: The Roman Catholic Church and the ....* p248

### Political Pius' Continuing Obsession with Communism

After the War, Pius was still emotionally and mentally fixated on Communism. With his blinkered vision, he would not be diverted from the world of politics. In point of fact, 'always the diplomat, pope Pius preoccupied himself during the post-war era with the great questions of European politics.'<sup>1</sup>

In this context, Pius believed that support would emerge for the restoration of the Habsburg monarchy and a great monarchical state in Catholic central Europe.<sup>2</sup> In the process, he was willing to utilise war criminals for his anti-Communism campaign. Questions of morality took second place to his political obsession.

In relation to the perceived threat of communist Vietnam:

Pius XII continued to support the U.S. lobby advocating 'an atomic preventive war.' When in 1954 the U.S. Army planned a nuclear attack on the Vietnamese, besieging the French at Dien Bien Phu, the same Vatican supported lobby gave their approval of the proposal. During the Eisenhower Administration, when the Dulles brothers, Spellman and thus Pius XII helped formulate U.S. policies, the U.S. military considered dropping from one to six 31-kiloton bombs on the Vietnamese forces. The weapons were three times as powerful as the Hiroshima bomb. This scheme to use nuclear weapons against Vietnam was disclosed in declassified material in the first volume of a 17-volume official history of the Vietnam War published in 1984 by the Army's historical office.<sup>3</sup>

Following Pius' continuing proclivity for high technology warfare against the



Soviets, the arch-Catholic Secretary of the US Navy, Francis P Matthews,<sup>4,5</sup> and spokesman for certain forces in the US and in the Vatican, made his infamous speech in Boston on 25 August 1950. In it, he advocated a 'preventive atomic war', and called upon the US to launch an attack upon Soviet Russia in order to make the American people 'the first aggressors for peace':

As the initiators of a war of aggression, it would win for us a proud and popular title: we would become the first aggressors for peace.

The speech created a sensation. France, for example, declared that it 'would not

<sup>1</sup> Payer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p183

<sup>2</sup> Ibid. p182-83

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9 'The Pius-Spellman-Dulles Secret Scheme'

<sup>4</sup> Matthews was also: chairman of the National Catholic Community Service, Supreme Knight of the Knights of Columbus, and a secret privy chamberlain of Pope Pius XII.

<sup>5</sup> Photograph of Matthews. Date: c.1950. Source: <https://providencemag.com/wp-content/uploads/336282-1.jpg>. Author: US Army. This file is in the public domain.

take part in any aggressive war ... since a preventive war would liberate nothing but the ruins and the graveyards of our civilisation.’<sup>1</sup>

### **Looting of Serbian and Jewish Wealth, and the Role of Pius’ Vatican Bank**

#### ***The Source of the Ustašan Treasury’s Gold and Other Valuables***

During the Croatian Holocaust, the Ustaše<sup>2</sup> practised general looting of Serbian and Jewish households. In the concentration camps they broke the jaws of the victims and removed gold crowns and fillings, removed their medallions, and took away the hidden gold from rich prisoners. The gold ended up in the palace of Catholic Archbishop Alojzije Stepinac, and was later shipped to Rome. Gold watches, in particular, were taken from Serbian and Jewish victims and hidden in the residence of Ivan Šarić, Catholic Archbishop of Sarajevo, where they were found after the retreat of the Ustaše.<sup>3</sup>

Following the liberation of Yugoslavia, the official War Crimes Commission established that one part of the Roman Catholic clergy had used the Ustaša terror not only to force the Eastern Orthodox Serbs to accept the Roman faith, but also to obtain possession of the property of the Orthodox Church itself.

In June 1941 the Ustašan Prime Minister had issued *Decree No. 11689*, which set up an ‘Office on Religious Affairs’. This office was in charge of ‘all matters pertaining to questions connected with the conversion of the members of the Eastern Orthodox Church.’ Dictator Ante Pavelić appointed his intimate friend, Father Dionizije Juricev, as Chief of the Religious Office. Juricev was a member of the Franciscan order, and one of the oldest sworn members of the Ustaša.

The transfer of property confiscated (stolen) from the Orthodox Church to the Roman Church was made in a ‘legal’ manner through the Office of Religious Affairs. Rich monasteries, valuable real estate, many Orthodox Churches and a great volume of religious art and treasure were thereby transferred to the Latin Church. The greatest share went to the Order of the Franciscans, who also played a leading role in the extermination of the Serbs.

In 1941 Pavelić gave to the Franciscan Province of St Cyril and Methodius in Zagreb the great estate of the Serbian Orthodox Church in Pakrac. The Franciscans moved into the building of the Pakrac Orthodox Bishop and from there managed the estate. In the same year, Pavelić gave the property of the Serbian church in Gospic to the Franciscans of Zagreb.<sup>4</sup> By June 1942, twenty-eight Serbian churches had been purloined and transformed into Catholic churches in the territory of that Bishopric alone.

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4 ‘The Pope’s Blessing for a Preventive War’. Source: [www.reformation.org/vietnam.html#Contents](http://www.reformation.org/vietnam.html#Contents) (2009)

<sup>2</sup> Refer to Chapter 5 for details of the Croatian Holocaust.

<sup>3</sup> <http://www.reformation.org/archive.html> (2008)

<sup>4</sup> *Sharing the Spoils*



Archbishop Stepinac himself petitioned Pavelić to permit the Trappist monks to take over the Orthodox Monastery in Orahovica, which was confiscated by the Ustaša. A copy of this petition exists, dated 3 September 1941, and bearing the signature of Archbishop Stepinac.<sup>1,2</sup>

After the liberation of Zagreb, Yugoslav authorities found in the crypt of the Franciscan monastery on the Kaptol in Zagreb 36 boxes of gold that

had been stolen from victims of the Ustaše. It was later established that the gold was hidden by the priest Radoslav Glavaš, acting in agreement with the head of the Franciscans, Modesto Martinčić, and the head of the Monastery, Father Klemen, and with the knowledge of Archbishop Stepinac.<sup>3</sup>

Father Krunoslav Draganović (the ‘Golden Priest’) acknowledged that part of the Ustašan treasure landed in his hands and that he doled the money out to Ustašan soldiers.<sup>4,5</sup>

By the end of the War, the Ustaše had looted valuables worth many millions of dollars. According to author John Cornwell, the Vatican provided storage facilities and safe-deposit services for this Ustašan treasury.<sup>6</sup>

### *The Church's use of a Swiss Bank*

Declassified documents show that Gregorij Rožman,<sup>7</sup> Bishop of Ljubljana, was funnelling money to South America from a Swiss bank account set up ‘to aid refugees of the Catholic religion.’ US Military Attaché, Davis Harrington, reported in 1948 that Rožman ‘is going to Bern to take care of these finances. The money is in a Swiss bank, and he plans to have most of it sent through to Italy and from there sent to the Ustasas in Argentina.’<sup>8</sup>

<sup>1</sup> *Sharing the Spoils*

<sup>2</sup> Photograph of Alojzije Stepinac (far right) with two Catholic priests at the funeral of President of the Croatian Parliament Marko Došen in September 1944. Note the Nazi salutes to the left. Source: <http://bejiita.xanga.com/>. Author: unknown. This file is in the public domain.

<sup>3</sup> Ibid.

<sup>4</sup> ‘A Vow of Silence. Did Gold Stolen by Croatian Fascists Reach the Vatican?’. *U.S. News & World Report*, March 30, 1998. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican's Complicity in Genocide in Fascist Croatia: The Suppressed Chapter of Holocaust History*

<sup>5</sup> Refer to Chapter 12, above, for further information on the activities of Fr Draganović.

<sup>6</sup> The role of the Catholic Church in Yugoslavia's holocaust. Source: <http://clericalwhispers.blogspot.com/2007/07/role-of-catholic-church-in-yugoslavia.html> (2008)

<sup>7</sup> Photograph on the next page of Pius XII and Rožman, 28 October 1950. Source: Digital Library of Slovenia. This file is in the public domain.

<sup>8</sup> ‘A Vow of Silence. Did Gold Stolen by Croatian Fascists Reach the Vatican?’. *U.S. News & World Report*,



### The Vatican Bank

The Vatican Bank (founded by Pius XII), officially known as 'Istituto per le Opere di Religione' ('Institute for Religious Works') (IOR), has been an impenetrable organisation with three separate boards of directors. It also boasted that it was 'never audited'; hence, funds deposited there might simply vanish without a trace.<sup>1</sup> Additionally, the Bank conveniently states that it has no records from the World War II period, and has maintained that it adopted the practice of destroying all of its records every ten years.<sup>2,3</sup>



The Vatican Bank still remains silent about its role in the laundering and disposal of Jewish and Serbian wealth purloined in World War II. In the light of historical evidence it is not surprising that a US Appeal Court described the dealings of the Vatican Bank as 'murky'.<sup>4</sup>

US Intelligence agent Gowen testified that Fr Draganović and Ustaša Colonel Ivan Babić<sup>5</sup> admitted to him that the Ustašan treasury was transported to the Croatian Confraternity of San Girolamo in Rome in 1946. Gowen testified that the final destination of the Ustašan treasury was the Vatican Bank.<sup>6</sup>

March 30, 1998. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican's Complicity...*

- <sup>1</sup> For the first time ever, on 1 October 2013, the Bank published its Annual Report, which has been available for download since then. In contrast to its operations under Pius XII, this 'Annual Report seeks to contribute to the transparency which the Catholic Church, our customers, our correspondent banks, our authorities and the public rightfully expect.' <http://www.ior.va/> (2016). Its reported assets for 2018 were €2,848,325,269
- <sup>2</sup> Fraser, Muriel, National Secular Society. <http://www.secularism.org.uk/lawsuitchargesthatnazigoldfunded.html> (2007)
- <sup>3</sup> There was no accountability of the Vatican Bank to lay members of the Church, who constitute over 90% of Church membership.
- <sup>4</sup> Fraser, Muriel; National Secular Society. <http://www.secularism.org.uk/lawsuitchargesthatnazigoldfunded.html> (2007)
- <sup>5</sup> Photograph of Babić. Date: unknown. Source: internet, unknown. Author unknown, Bojovnik, This file is in the public domain.
- <sup>6</sup> *Jasenovac Research Institute Quarterly*. Vol III. No 4. p8

In 1997 Shimon Samuels, head of international relations at the Simon Wiesenthal Center, said that the fate of persecuted Jews, and of Jewish gold, was becoming clearer as the archives of the KGB, the Stasi, the Swiss banks, and Argentina were all opened; but that 'The Vatican remains the missing link.'<sup>1</sup>

According to Samuels, the 'gold-line', or channels that were used to smuggle looted gold, was linked to the 'rat-line'.<sup>2</sup>

A memorandum dated 21 October 1946, written by US agent Emerson Bigelow, reported that part of the millions sent by the Ustaša to Rome after the War was being held in the Vatican for 'safekeeping'. It is believed that it was used to finance Croatian war criminals in exile. When the Bigelow memo was released recently, the Holy See swiftly dismissed it, insisting that the charges could not be true. However, a British diplomatic memorandum of 17 October 1947 stated that San Girolamo priest Father Dominic Mandić was a 'liaison to the Vatican' who was involved in converting Ustašan gold, jewellery, and foreign exchange into Italian lire.<sup>3</sup>

Elan Steinberg, executive director of the World Jewish Congress, stated

We make no charges against the Vatican, but we keep building a very damning picture. Because of their silence in the face of accumulated evidence, the failure to uncover the truth can only be laid at the doors of the Vatican ...<sup>4</sup>

Information relating to the Vatican's complicity in the plundering of gold, silver and diamonds from Croatia's Jewish, Serbian and Roma populations is available from a number of sources.<sup>5,6,7</sup> Pius XII's Vatican Bank continues to remain suspect.

### ***Lawsuit to Recover Stolen Serbian Wealth***

William Dorich, a Los Angeles book publisher and the son of a Serbian immigrant, is the force behind a 1999 class action lawsuit ('Alperin v. Vatican Bank') against the Vatican Bank and the Franciscan Order. He recalls that dozens of his relatives were massacred by the Catholic Ustaše in the 1940s. Serbian churches were looted and burned, sometimes with their congregations locked inside. In one such massacre, at a church in the village of Vojnić, 99 people were burned alive on 17 April 1942. 'Seventeen of the victims were my relatives,' said Dorich, who had visited the site.<sup>8</sup>

<sup>1</sup> Owen, Richard. "Pope's Apology to Jews Attacked as Empty Gesture". *The Times* (30 October 1997)

<sup>2</sup> Johnson, Bruce. 'Holocaust Gold Taints the Vatican' (*Sunday Telegraph*, 27 July). Source: <http://www.jerusalem.org/cd/biblioteka/pavelicpapers/vatican/va0008.html> (2009)

<sup>3</sup> 'A Vow of Silence. Did Gold Stolen by Croatian Fascists Reach the Vatican?'. *U.S. News & World Report*, March 30, 1998. Source: Lituchy, Barry. *What Is The Vatican Hiding? The Vatican's Complicity in Genocide in Fascist Croatia: The Suppressed Chapter of Holocaust History*

<sup>4</sup> Ibid.

<sup>5</sup> <https://www.jewishvirtuallibrary.org/jsource/Holocaust/assets1.html> (2014)

<sup>6</sup> [http://1997-2001.state.gov/www/regions/eur/rpt\\_9806\\_ng\\_ustasha.pdf](http://1997-2001.state.gov/www/regions/eur/rpt_9806_ng_ustasha.pdf) (2014)

<sup>7</sup> Slany, William. *U.S. and Allied Wartime and Postwar Relations and Negotiations with Argentina, Portugal, Sweden and Turkey on Looted Gold and German External Assets and U.S. Concerns*

<sup>8</sup> <http://www.remnantofgod.org/ustashe.htm> (2005)

US government documents of that period show that some Ustaša leaders and many of their financial resources made it to Rome during the war's final months. William Dorich and other plaintiffs allege that the missing link between the money's arrival in Rome and its apparent transfer to South America was the Vatican itself. 'From money stolen from the gold teeth of my relatives, the Vatican enabled Nazis to escape to Argentina,' stated Dorich.<sup>1</sup>

'Alperin v. Vatican Bank' was initially dismissed as a political question by the District Court for the Northern District of California in 2003, but was reinstated in part by the Court of Appeals for the Ninth Circuit in 2005. That ruling has attracted attention as a precedent at the intersection of the Alien Tort Claims Act (ATCA) and the Foreign Sovereign Immunities Act (FSIA).

The complaint against the Vatican Bank was dismissed in 2007 on the basis of sovereign immunity, but the case against the Franciscan Order continued as of 2009. According to Hart, 'the case is extremely complicated and potentially massive, considering the large class spread across many countries'.<sup>2</sup>

The suit claims that Pius' Vatican Bank and the Franciscans helped Ustaše members to hide and launder millions of dollars' worth of loot, including gold and jewellery taken from concentration camp prisoners and the proceeds of slave labour. These Holocaust survivors charge that all or a portion of the Ustašan treasury 'was transferred to cooperative Roman Catholic clergymen and Franciscans for transport to Rome' where the funds eventually 'found their way into the hands of the Vatican Bank, among other recipients'.<sup>3</sup>

The Vatican Bank and the Franciscans have sought over many years to have the suit dismissed on multiple grounds. This has prolonged it at a time when more and more of the aged claimants are dying off. Similar to the Catholic Church's protracted defence of indefensible ecclesiastic child abuse cases, the 'Vatican Bank and the Franciscan Order have "lawyered up" with the intent to delay a reckoning until every single survivor has passed away'.<sup>4</sup>

On legal grounds, no part of the claim ever came to trial, and none of the plaintiffs' allegations of fact were ever allowed to be established in court.<sup>5</sup>

Nevertheless, records exist in German and American archives that indicate that what is being claimed for Croatia also happened in Germany. They reveal Nazi transfers of funds from the Reichsbank to the Vatican Bank and further transfers of funds from the latter to Nazi-controlled bank accounts in Switzerland. The funds were then available to finance the ratlines, without leaving a trace.<sup>6</sup>

<sup>1</sup> <http://www.remnantofgod.org/ustashe.htm> (2005)

<sup>2</sup> *Wikipedia* 'Institute for the Works of Religion' (2014)

<sup>3</sup> Fraser, Muriel. <http://www.secularism.org.uk/lawsuitchargesthatnazigoldfunded.html> (2007)

<sup>4</sup> Levy, Jonathan, Co-counsel Alperin v. Vatican. Source: *Jasenovac Research Institute Quarterly*, Summer/Fall 2007. p21

<sup>5</sup> *Wikipedia* 'Alperin v. Vatican Bank' (2019)

<sup>6</sup> Fraser, Muriel. National Secular Society. <http://www.secularism.org.uk/lawsuitchargesthatnazigoldfunded>.

The recent examination of Nazi Gold in the Swiss banking industry essentially cleared that country of holding the wealth of Croatia's massacred Jews and Serbs. Because of the Vatican's role in assisting the escape of Ante Pavelić and dozens of other Ustašan war criminals, the Church has consistently refused to open up its wartime records relating to the Ustaša. A special commission, composed entirely of Vatican agents, allegedly 'cleared' the Church in the 1960s, claiming that no reference to the missing stolen gold had been found in their archives. Typically, however, the Holy See refused to allow outside investigators to examine the 'findings'; and the 'evidence' on which the report was based has never been presented to anyone, in spite of repeated demands.<sup>1</sup>

Known witness to the Vatican and Franciscan money laundering was former US Army Special Agent William Gowen. According to his testimony given at a federal court in San Francisco, Krunoslav Draganović admitted to him that he received up to ten truckloads of loot in 1946 at San Girolamo in Rome. Gowen also testified that the leader of the convoy, Ustaša Colonel Ivan Babić,<sup>2</sup> boasted to him of using British uniforms and trucks to move the gold from Northern Italy to Rome. Gowen concluded that the gold could have gone nowhere but to the Vatican Bank.<sup>3</sup>

The Vatican Bank and the Franciscans have demanded that agent Gowen's testimony be not published. However, a copy was obtained by the Israeli newspaper *Haaretz* which posted an online article dated 15 January 2006.<sup>4</sup>

The testimony links Giovanni Battista Montini, who later became Pope Paul VI, to the theft of property of Jewish, Serbian, Russian, Ukrainian and Romany victims during World War II in Yugoslavia. Officer Gowen's testimony has revealed that after the war, Montini, who served in the Vatican's State Department, helped hide and launder the stolen property. He was also involved in the sheltering and smuggling of Croatian war criminals, including Ante Pavelić.<sup>5</sup>

Excerpts from the *Haaretz* article by Yossi Melman are appended at the end of this volume.

The latest ploy by the Vatican Bank is to argue that the whole thing was perfectly legal and that disposal of the 'victim gold' was merely an internal Croatian financial matter, and that the Vatican Bank's money laundering scheme violated no international law.<sup>6</sup>

html (2007)

<sup>1</sup> See, for example: Ruchala, Cali. *Lord of the Dance Macabre: Ante Pavelić and the Independent State of Croatia*. [http://www.diacritica.com/degenerate/pdf/pavelic\\_degenerate.pdf](http://www.diacritica.com/degenerate/pdf/pavelic_degenerate.pdf) (2009).

<sup>2</sup> Ivan Babić was the Croatian liaison with the British Eighth Army from 1943-1946 in Italy.

<sup>3</sup> Fraser, Muriel. National Secular Society. <http://www.secularism.org.uk/lawsuitchargessthatnazigoldfunded.html> (2007)

<sup>4</sup> <http://www.haaretz.com/hasen/spages/670245.html> (2014)

<sup>5</sup> *Haaretz*. <http://www.haaretz.com/hasen/spages/670245.html> (2009)

<sup>6</sup> Fraser, Muriel. National Secular Society. <http://www.secularism.org.uk/lawsuitchargessthatnazigoldfunded.html> (2007)



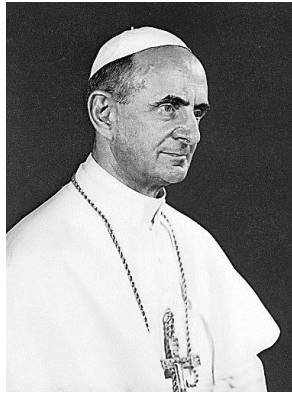
The *World Journal* has succinctly summarised the situation:

If the case against the Holy See were to be decided on the basis of moral law and historical fact, the Vatican would be hard put to it to defend itself. *Mass murder and theft on the part of a regime Pius XII favored* undeniably took place. A portion of the stolen loot undeniably found its way to Rome. Once there, *the pope* and other high Vatican persons certainly knew about it but made no effort to see that it was returned to rightful owners or their next of kin. In all probability, the Vatican bank laundered the stolen property and oversaw its dispersion worldwide.<sup>1</sup>

This is yet another example confirming the Catholic Church as being principally a politico-financial organisation, with the pope at its head.

In Catholic moral theology wrongful possession of another's goods has always required restitution. In the light of the history of this stolen property it is valid to ask:

where was and is the Catholic theological morality of Pius XII, Giovanni Battista Montini,<sup>2</sup> and his successors?



*Incredibly, for the first 70 years of its existence, records were destroyed every 10 years and the bank operated under the cloak of super secrecy.* Eileen P Flynn<sup>3</sup>

<sup>1</sup> <http://2008.world-journal.net/nvatican4.html> (2009). Emphases added.

<sup>2</sup> Photograph: Giovanni Battista Montini (Paul VI). Source: own work. Author: BastienM. This file is made available under the Creative Commons CC0 1.0 Universal Public Domain Dedication.

<sup>3</sup> 'The Vatican Bank scandal nobody is talking about.' *America: The Jesuit Review*. 15 July 2015



## 15 – Pius and the Cold War

Even while World War II was raging, in 1943 Pius declared his overt support of continuing warfare when he stated that he was:

Disappointed that, in spite of everything ... no true, communal military crusade against Bolshevism has been initiated.’<sup>1</sup>

During the years after World War II, Pius believed that a war between the Soviet Union and the West would occur. If that were to happen, it would have his blessing. His obsession with Communism led Pius to ally the Catholic Church with the USA. Thereby, he became the main instigator of the Cold War.<sup>2</sup> Indeed, on several occasions Pius actually urged war – even advocating ‘an atomic preventive war.’<sup>3</sup> He



praised the American Jesuit, Edmund Walsh, who believed the United States should not hesitate to use the atom bomb in a first strike.<sup>4</sup>

Pius XII was the religious pivot upon which the Catholic crusade against Communism revolved. Francis Cardinal Spellman’s ‘most important friend in Rome was Eugenio Pacelli’.<sup>5</sup> Spellman, acting as Pius’ spokesman in the US:

greatly influenced American politicians and public opinion ... Through Spellman,<sup>6</sup> Pius XII attempted to steer the US military power against communism in Korea<sup>7,8,9</sup> and Vietnam, and kept wholly ‘silent’ when, in 1954,

<sup>1</sup> Cornwell, John. *Hitler’s Pope: The Secret History of Pius XII*. p249

<sup>2</sup> <http://www.foxnews.com> (2006-10-17). Source: <http://hitlernews.cloudworth.com/secret-history-of-vatican-and-hitleryouth-pope.php> (2009)

<sup>3</sup> See also: *New Catholic Encyclopedia*. Vol 11. p399 – concerning Pius’ favouring ‘an offensive war’ — ‘he did not favor peace at any price’.

<sup>4</sup> McNamara, Patrick H. *A Catholic Cold War: Edmund A. Walsh, S.J., and the Politics of American Anticommunism*. p152

<sup>5</sup> *The New York Times*. <http://www.nytimes.com/1984/10/28/books/guileless-and-machiavellian.html> (2014)

<sup>6</sup> See, for example: Warner Pathé News. ‘Cardinal Spellman in Korea’. <https://www.youtube.com/watch?v=d0dYvKrTSVY> (2014)

<sup>7</sup> Spellman told the troops that they were ‘the spearheads of the resistance to the world’s godless leaders and tyranny driven despots.’ <https://www.youtube.com/watch?v=d0dYvKrTSVY> (2014)

<sup>8</sup> The Korean War was the United States’ first war without a congressional declaration of war as mandated by the US Constitution.

<sup>9</sup> Photograph of a column of troops and armor of the 1st Marine Division move through communist Chinese lines during their successful breakout from the Chosin Reservoir in North Korea. Source: [http://www.defenselink.mil/news/Dec2000/n12072000\\_200012071.html](http://www.defenselink.mil/news/Dec2000/n12072000_200012071.html). Photographer: Corporal Peter McDonald, USMC. This file is in the public domain.

the US military planned to use atomic weapons at the beginning of the Vietnam War.<sup>1</sup>

John Cooney wrote of Pius' support of the war effort that brought about the Vietnam War. From Cardinal Spellman's perspective, Pius XII was a pope with an unfeigned understanding of power and how it should be used.<sup>2</sup>

On 15 March 1950, the World Peace Council (WPC) approved the *Stockholm Appeal*, calling for an absolute ban on nuclear weapons. The *Appeal* commenced: 'We demand the outlawing of atomic weapons as instruments of intimidation and mass murder of peoples. We demand strict international control to enforce this measure. We believe that any government which first uses atomic weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.'

A month after the outbreak of the Korean War, Pius issued an encyclical, *Mirabile illud*,<sup>3</sup> on world peace in which he did *not* oppose the use of atomic weapons, as the *Stockholm Appeal* wanted.<sup>4</sup>

Pius XII believed that world peace depended on Russia's conversion to Roman Catholicism.<sup>5</sup>

The widespread employment of Our Lady of Fátima and her supposed powers became key elements in Pius' attempted implementation of this belief.<sup>6</sup>

### Our Lady of Fátima



'Our Lady of Fátima' is a title given to the Virgin Mary as she appeared in

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 3

<sup>2</sup> Cooney, John. *The American Pope: The Life and Times of Francis Cardinal Spellman*. pp298-99

<sup>3</sup> Extracts from this encyclical are provided in an appendix to this volume

<sup>4</sup> Kent, Peter C. *The Lonely Cold War of Pope Pius XII: The Roman Catholic Church and the Division of Europe, 1943-1950*. p256

<sup>5</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p220

<sup>6</sup> Photograph: Statue of Pope Pius XII in Fátima, Portugal. Date: 1979. Author: Ambrosius007. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license. Attribution: Ambrosius007 at English Wikipedia.

apparitions reported by three shepherd children at Fátima in Portugal in 1917. She is alleged to have revealed a message to the children. The official position of the Catholic Church is that:

Private revelations do not form part of the deposit of faith of the Catholic Church, and its members are not bound to believe in any of them. However, as a matter of prudence, assent would normally be expected of a Catholic based on the discernment of the Church and its judgment that an apparition is worthy of belief.<sup>1</sup>

After a canonical enquiry, the visions of Fátima were officially declared ‘worthy of belief’ in October 1930 by the Bishop of Leiria-Fátima.

***First Revelation of the Immaculate Heart at Fátima on 13 May 1917***

My God, my God, I love You in the Most Blessed Sacrament!<sup>2,3</sup>

***Second Apparition, 13 June 1917***

‘The second encounter took place on the Feast of St. Anthony of Padua. Our Lady asked the children to pray the Rosary daily. She promised to take Jacinta and Francesco to heaven soon. To Lucia, She gave the mission of remaining in the world to establish devotion to Her Immaculate Heart. She promised Lucia:

My Immaculate Heart will be your refuge and the way that will lead you to God.

‘On that occasion Our Lady gave the children another vision of God and revealed to them Her Immaculate Heart, surrounded by thorns, outraged by the sins of humanity, and seeking reparation for them.’

***Third Apparition, 13 July 1917***

During the third encounter, Our Lady asked the children to pray the Rosary, and said that only she could bring an end to World War I. She promised to work a miracle to lead all to believe in her appearances at Fátima and to confirm her requests. Then the children were given a vision of Hell ‘so horrible and gruesome that the children shrieked aloud with fear.’ finally, Our Lady told the children about her plan to convert Russia:

You have seen Hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is

<sup>1</sup> Benedict XIV, *De Serv. Dei Beatif.*

<sup>2</sup> The source of these quotations has been: <http://www.ewtn.com/library/MARY/FIRSTSAT.HTM> (2014)

<sup>3</sup> 64 years later, Pope John Paul II was certain that Our Lady of Fátima saved him from assassination on 13 May 1981, because the attempt made on his life occurred on the anniversary of her first apparition. He undertook a pilgrimage to Fátima to thank the Virgin for her intervention. The bullet from Mehmet Ali Ağca’s gun is now mounted in Mary’s crown in the Fátima shrine. Source: Wills, Garry. *Papal Sin: Structures of Deceit*. p205

going to end; if people do not cease offending God, a worse one will break out during the pontificate of Pius XI<sup>1</sup> ... I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the first Saturdays. If My requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church ... In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted,<sup>2</sup> and a period of peace will be granted to the world ...

#### ***Fourth Apparition, 15 August 1917***

‘This encounter was delayed two days because of the attempts of the masonic government to bring an end to the Apparitions, which were, by this time, drawing pilgrims from all parts of Portugal.’

During this visit, Mary exhorted the children:

Pray, pray very much, and make sacrifices for sinners; for many souls go to Hell, because there are none to sacrifice themselves and to pray for them.

#### ***Fifth Apparition, 13 September 1917***

Our Lady told the children about the miracle to take place in October, and that ‘God is pleased with your sacrifices.’

#### ***Sixth Apparition, 13 October 1917***

On this occasion, Our Lady asked the three children to continue to pray the Rosary daily and prophesied the end of World War I.

Then ‘a most extraordinary miracle occurred in the heavens. The sun began to twirl about in the sky and rays of all colors came forth radiating from its disk ... This miracle was seen even as far away as 20 miles and was witnessed even by the atheistic reporters who were present.’

#### ***Apparition of 10 December 1925***

On this day, Our Lady told one of the children, Lúcia dos Santos, to recite five decades of the Rosary, and perform other devotions.

#### ***Last Apparition – 6 June 1929***

An apparition appeared, and again referred to the conversion of Russia. ‘I understood that it was the Mystery of the Most Holy Trinity which was shown to me, and I received lights about this mystery which I am not permitted to reveal ... Our Lady then said to me:

The moment has come in which God asks the Holy Father, in union with all the Bishops of the world, to make the consecration of Russia to My Immaculate

<sup>1</sup> Significantly, Our Lady erred. World War II actually commenced during the reign of Pius XII, not Pius XI.

<sup>2</sup> Our Lady was mistaken again. Russia was not converted.

Heart, promising to save it by this means. There are so many souls whom the Justice of God condemns for sins committed against Me, that I have come to ask reparation: sacrifice yourself for this intention and pray.'

In 1942, in response to these related apparitions, Pius XII consecrated the world to the Immaculate Heart of Mary,<sup>1</sup> and he also specifically consecrated 'the peoples of Russia' in 1952.<sup>2</sup>

### Pius' Employment of Our Lady for His Political Purposes

The cult of Fátima, which had suffered a devotional recess with the defeat of the Nazi armies and the suicide of Hitler, was suddenly revived. In October 1945, after Our Lady had visited him at the Vatican, Pius XII ordered that monster pilgrimages be organised to her shrine.

The following year, Our Lady of Fátima's statue was solemnly crowned before more than half a million pilgrims. The crown, comprising 1200 grams of gold, was embossed with 313 pearls, 1250 precious stones, and 1400 diamonds.<sup>3</sup>



Pius XII addressed the pilgrims by radio on 13 May 1946, saying that Our Lady's promises would be fulfilled. 'Be ready!' he warned. Then, fully confirming his lack of neutrality:

*There can be no neutrals. Never step back. Line up as crusaders!*<sup>4</sup>

In 1947 the Cold War began. Headed by the Holy See, hatred against communist Russia was further promoted by sending a statue of Our Lady of Fátima<sup>5</sup> with her message on a pilgrimage around the world. 'She was sent ... to arouse anti-Russian odium. Governments welcomed her. Within a few years, as the Cold War mounted, the statue had gone to Europe, Asia, Africa, the Americas and Australia and had visited fifty-three

<sup>1</sup> A good presentation of *A Solemn Act of Consecration to the Immaculate Heart of Mary* is to be found at: <http://www.ainglkiss.com/prayers/cihmary.htm>

<sup>2</sup> 'Orthodox Christians often see the Fátima consecration in the light of the sad history of Latin-Orthodox religious conflict going back a thousand years. They tend to interpret the Fátima consecration as an encroachment by Latin Christianity on Orthodox territory.' *Wikipedia* 'Consecration of Russia' (2019)

<sup>3</sup> Contrary to Jesus' exhortation and feelings as expressed in Luke 18:22-24. 'How hardly shall they that have riches enter into the kingdom of God'. (Catholic *Douay-Rheims Bible*)

<sup>4</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4. Emphasis added.

<sup>5</sup> Photograph of Our Lady of Fátima in the Chapel of the Apparitions. Date: 18 April 2015. Source; Fatima 0751. Author: János Korom Dr. from Wien, Austria. This file is licensed under the Creative Commons Attribution-Share Alike 2.0 Generic licence.

nations. The East–West split continued to widen.’<sup>1</sup>

In 1948 the US-Russian nuclear race started. In 1949, Pius XII, to strengthen the anti-Russian front, decreed that anyone who knowingly supported Communist teaching would be ineligible to receive the sacraments. Anyone who disseminated such teachings would be excommunicated. These weapons could also have been used very effectively by Pius XII against the Holocaust perpetrators, but, Germanophile that he was, he chose not to do so.<sup>2</sup>

### The First Fátima Pilgrimage

In October 1951 a monster pilgrimage of well over one million people was convened before a shrine of the Virgin at Fátima.<sup>3</sup> To mark the exceptional character of the celebration, Pius XII dispatched there Frederico Cardinal Tedeschini, his own personal representative. He was given a most extraordinary task, namely, to disclose to the pilgrims that the Virgin had also visited Pius XII.



Tedeschini solemnly disclosed to the ‘astounded’ pilgrims that ‘another person has seen this same miracle ...’ (That is, the miracle of the Virgin Mary appearing when the sun zig-zagged in the sky.) ‘Yes, he saw it years later. He saw it at Rome. The Pope, the same our Pontiff, Pius XII ... yes he saw it.’ ‘On the afternoon of October 30th, 1950, at 4 pm, the Holy Father turned his gaze from the Vatican gardens to the sun, and there ... was renewed for his eyes the prodigy of the Valley of Fátima.’ Tedeschini concluded with a significant question: ‘Is this not Fátima transported to the Vatican? Is this not the Vatican transformed to Fátima?’

Pius XII had been able ‘to witness the life of the sun ... under the hand of Mary. The sun was agitated, all convulsed, transformed into a picture of life ... in a spectacle of celestial movements ... in transmission of mute but eloquent messages

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4

<sup>2</sup> Phayer, Michael. *The Catholic Church and the Holocaust, 1930-1965*. p220

<sup>3</sup> Photograph of the Sanctuary of our Lady of Fátima – one of the largest Marian shrines in the world. Date: 1 July 2008. Source: flickr. DSCN5573. Author: Therese C. This file is licensed under the Creative Commons Attribution-Share Alike 2.0 Generic licence.



to the Vicar of Christ.’ This occurred on three successive days in 1950: 30 October to 1 November. The fact that the Virgin had appeared to the Pope obviously reinforced:

her promises about Bolshevik Russia being converted to the Catholic Church. These promises were about to come true. And how could they be fulfilled if not via the ‘preventive war’ preached by Roman Catholic leaders in the US.<sup>1</sup>

A ‘Blue Army’ was formed worldwide in Fátima’s service.<sup>2</sup> The ‘pilgrim statue’ of Our Lady of Fátima was sent on a global pilgrimage to the capitals of the world to rouse religious fervour. It was sent by plane, accompanied by Father Arthur Brassard, on the direct instructions of Pius XII, to Moscow. There, with the warm approval of Admiral Kirk, the US Ambassador, it was solemnly placed in the church of the foreign diplomats, ‘To wait for the imminent liberation of Soviet Russia.’



Our Lady also appeared fifteen times to a nun in the Philippines. She repeated her warning against Communism after which a shower of rose petals fell at the nun’s feet. An American Jesuit took the miraculous petals to the US to revive the energy of anti-communist Catholics, headed by Senator Joseph McCarthy.<sup>3,4</sup>

### **‘The First Aggressors for Peace’**

Prominent US Catholics were meanwhile preparing for an atomic showdown with Russia. On 6 August 1949, Catholic Attorney-General James Howard MacGrath<sup>5</sup> addressed the Knights of Columbus at their convention in Portland, Oregon. He urged ‘a bold offensive’ by Catholics who should ‘rise up and put on the armor of the Church militant in the battle to save Christianity.’

At this time, the US Catholic press began a nationwide campaign of psychological warfare. Open hints of a quick atomic war were given once more.<sup>6</sup> These activities, as mentioned above, culminated in a speech delivered in Boston on 25 August 1950 by the 8th Supreme Knight of the Knights of Columbus and 49th Secretary of the US Navy, Francis P Matthews. He called upon the US to launch an

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 5

<sup>2</sup> Cuneo, Michael W. *The Smoke of Satan: Conservative & Traditionalist Dissent in Contemporary American Catholicism*. Quoted in: Wills, Gary. *Papal Sin: Structures of Deceit*. p215

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4

<sup>4</sup> Photograph of Senator McCarthy. Date: 1954. Source: Library of Congress. Author: United Press. This file is in the public domain.

<sup>5</sup> In 1952, MacGrath resigned, following President Truman’s request that he do so after he had refused to cooperate in a corruption investigation initiated by his own department.

<sup>6</sup> Manhattan, Avro. *Vietnam: Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4

attack upon Soviet Russia in order to make the American people ‘the first aggressors for peace:’

As the initiators of a war of aggression, it would win for us a proud and popular title: we would become the first aggressors for peace.

Matthews was also: chairman of the National Catholic Community Service; and a secret privy chamberlain of Pius XII. The Catholic hierarchy, the Catholic press, the Knights of Columbus – all supported Matthews’ advocacy of a preventive atomic war.

George Craig of the American Legion declared ‘the US should start World War III on our own terms’, and it should be ready when the signal could be given ‘for our bombers to wing toward Moscow.’<sup>1</sup>

Jesuit Father Walsh, a former Vatican agent in Russia, told the American public:

President Truman would be morally justified to take defensive measures proportionate to the danger.

Father Francis Jeremiah Connell<sup>2</sup> was a noted Catholic theologian. He joined the Congregation of the Most Holy Redeemer in 1907. By 1949 he had risen to Dean of the School of Sacred Theology at Catholic University. His influence spread through the media. He appeared frequently on the radio and television, such as the national ‘Catholic Hour’. He declared that the use of the hydrogen bomb by the US was justified, because otherwise ‘the Communists could utilise their large armed forces ... to weaken the defenders of human rights.’<sup>3</sup>

### **Pius XII and his ‘War of Liberation’**

Pius XII was well informed about the whole preventive war process. Indeed, the evidence is that he was one of its main tacit instigators. The continuous visits at this time of top US military leaders to the Pope (five in one day), his frequent secret audiences with US Cardinal Spellman, and the unofficial contacts with the Knights of Columbus – all indicated that Pius knew well what was underway.<sup>4</sup>

Later, in a speech which was broadcast simultaneously in twenty-seven major languages by the world’s main radio stations, Pius XII reiterated ‘the morality ... of a defensive war’, calling for, as *The Times* of London described it, ‘what almost amounts to a crusade of Christendom’ and what the *Manchester Guardian* bluntly called ‘the Pope’s blessing for a preventive war.’<sup>5</sup>

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4

<sup>2</sup> Connell appeared frequently on radio and television, such as the national ‘Catholic Hour’, ‘Church of the Air’, and ‘Washington Catholic Hour’.

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 4

<sup>4</sup> Ibid. Ch: ‘Papal Promotion of Contemporary Religious Superstitions for Political Purposes.’

<sup>5</sup> *The Times*, London, 24 December 1956. *The New York Times*, *Manchester Guardian*, 27 December 1956; 7 January 1957. But the Vatican eulogises: “Nothing is lost with peace. Everything can be lost with war” is a

Pius urged all Catholics to take part ‘in a war of effective self-defense’, and asked that the United Nations be given ‘the right and the power of forestalling all military intervention of one State into another.’<sup>1,2</sup>



In October 1951 the US was astonished by the announcement that the first American ambassador had been appointed to the Holy See.<sup>3</sup> This was strictly forbidden by the US Constitution’s article of Separation of Church and State. This ambassador was none other than a high level military man – General Mark Clark:<sup>4</sup> Chief of the American Army Field Forces; a friend of Francis P Matthews; and also a personal friend of Cardinal Spellman and of Pius XII.

Ten days later, this first American ambassador-designate to the Holy See was busy directing atomic manoeuvres in the Nevada desert – the first atomic warfare exercises in history in which troops were stationed near the atomic explosion.

After announcing the appointment, the explanatory statement from the White House declared on 21 October 1951 that General Clark had originally been posted to Rome ‘to assist coordinating the effort to combat the communist menace’, with the Vatican ‘vigorously engaged in the struggle against communism’<sup>5</sup>

In October 1951 also, (the same month that Pius revealed his perceived solar miracles), the bookstalls of America and Europe were flooded with over four million copies of a top US magazine, *Collier’s* – founded by Irishman Peter Fenelon Collier, a Catholic. The whole issue, of well over 130 closely printed pages, was dedicated to the imminent atomic war against Soviet Russia. This war, it predicted, would begin in 1952. Russia would be defeated and occupied.<sup>6</sup>

In Eastern Europe and the West, Catholics were praying for a ‘war of liberation’. A leading Catholic organ commented:

famous Pius XII’s maxim.’ Source: <http://www.mondayvatican.com/vatican/pope-francis-and-the-reaffirmation-that-peace-is-possible-following-pius-xii-tracks> (2015)

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 12

<sup>2</sup> This was a hypocritical move on Pius’ part, in so far as he supported Mussolini’s Italy in its invasion of Abyssinia; and also of Franco’s Spain’s military support of Germany’s invasion of Russia. Nor did he object to Hitler’s Germany extending its territory by military means.

<sup>3</sup> Later, under public pressure, President Truman had to cancel the appointment.

<sup>4</sup> Photograph of General Mark Clark. Date: unknown. Source: <http://www.marsoc.marines.mil/News/NewsArticleDisplay/tabid/1213/Article/80837/major-general-mark-a-clark.aspx>. This file is in the public domain.

<sup>5</sup> *The Times*. London, 22 October, 1951

<sup>6</sup> *Collier’s* (Special Issue) last week of October 1951

There is something shocking about praying for war, but we shall not understand contemporary history if we forget that this is what millions of *good* Christians are doing.<sup>1</sup>

*L'Osservatore Romano* (17 November 1951), referring to the miracles of Fátima and of the oscillating sun seen by Pius XII, pointedly commented:

It is not our task to draw deductions from these singular analogous events ... but Our Lady's interventions frequently happen in the gravest days of the Church's history, even with signs directed personally to the successor of Peter.

In 1952 John Foster Dulles, the soon-to-be US Secretary of State, appealed to the world to speed up a powerful atomic strike force 'to deter the threat of Russian aggression by a decisive counterstroke.' At the same time, George Kennan, leader of the 'Free Russia Committee', was designated as US ambassador to Moscow.<sup>2</sup>

A gloomy world press reported that General Eisenhower, the head of all US and European armed forces, had arrived in Rome preceded and followed by the foreign, economic, and war ministers of twelve European nations, to organise the 'anti-Russian military front.' Eisenhower advised the war ministers that they had met to re-arm the West as fast as possible, because of the imminence of a new Dark Age and of a 'new barbaric invasion' – the very words used by Pius XII.<sup>3</sup>

The task was to be the prompt organisation of an American-led European Army of 40 fully-armed fighting divisions by 1952, and of 100 divisions by 1953 – the very same dates that *Collier's* special issue had predicted that the invasion and occupation of Russia would take place.

Pius XII, the 'neutral' diplomatic politician and outspoken anti-communist,<sup>4</sup>



received in audience: General Omar Bradley,<sup>5</sup> Chairman of the US Joint Chiefs of Staff; Field Marshall Lord Montgomery, Deputy Supreme Commander of Allied Forces in Europe; and sundry army, navy and air force saturation-bombing experts from Spain, France, England, and the USA.

The US government passed a most ominous bill – the *American Mutual Security Act*. Its central mission was the planting, coordinating and directing of a vast intelligence system within the countries soon to be 'liberated'. The *Act* allocated no less than \$100 million for the creation of an army of saboteurs, spies, agents and terrorists.

<sup>1</sup> *Leader of the Universe*. March 30, 1951. Emphasis added.

<sup>2</sup> See: American Press (*The New York Times*, etc.) reporting Dulles, Detroit, November 27, 1951

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 6

<sup>4</sup> Rezun, Miron. *Europe and War in the Balkans: Toward a New Yugoslav Identity*. p64

<sup>5</sup> Photograph of General Bradley. Date: c.1949. Source: [http://www.dodmedia.osd.mil/DVIC\\_View/Still\\_Details.cfm?SDAN=DASD0500590&JPGPath=/Assets/Still/2005/Army/DA-SD-05-00590.JPG](http://www.dodmedia.osd.mil/DVIC_View/Still_Details.cfm?SDAN=DASD0500590&JPGPath=/Assets/Still/2005/Army/DA-SD-05-00590.JPG). This file is in the public domain.

Meanwhile, Vatican Radio was beaming coded messages to anti-communist intelligence and Catholic underground elements in several communist countries. It was also broadcasting in over twenty languages, most of them to those of Russia's satellites, such as Albania, Ukraine, Lithuania, and the like.<sup>1</sup>

In Rome, Catholic priests and Jesuits who had learned Russian and been trained in knowledge of the practices of the Orthodox Church, were asked to 'stand by'. (The Catholic Church was not only anti-communist, but also anti-Orthodox Christianity.)

Pius XII's Vatican, which claimed to be a centre of peace, had become 'a vast, sinister centre of war.' The skilful amalgamation of papal diplomacy, religious administrative might, and organised superstition 'had made of the Pope one of the supreme war leaders in the active promotion of a third World War.'<sup>2</sup>

In the hands of Pius XII the cult of Our Lady of Fátima had been expressly transformed into a psychological weapon of war directed at conditioning millions of Catholics to accept the outbreak of an atomic conflict. 'This, so as to carry out one of the most sinister designs of conquest of the Catholic Church in modern times. Albeit potentially to repeat, on a colossally large scale, all the horrors of Croatia.'<sup>3,4</sup>

While all the above was going on, the President of the USA, Harry S Truman, stated:

There are a few misguided people who want war to straighten out the present world situation.

We had conference after conference on the jittery situation facing the country. I have worked for peace for five years and six months, and it looks like World War III is near.<sup>5</sup>

In the end, however, the much lauded Our Lady of Fátima failed to produce her promised conversion of Russia, and Pius XII's pre-emptive World War III against Russia did not eventuate – it was replaced by the Vietnam War.

But the principal players remained the same.

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*Guided always by religious motives, the Church has condemned the various systems of Marxist socialism, and she condemns them still today, for it is her permanent duty and right to save men from currents of thought and from influences which jeopardize their eternal salvation. Pius XII*

<sup>1</sup> See, for example: *Daily Mail*, London, 23 June 1952.

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 6

<sup>3</sup> Ibid.

<sup>4</sup> For information on the Church's diabolical Croatian Holocaust during World War II refer to Chapter 5.

<sup>5</sup> 'Mister President', compiled by Mr Hillman, 1952



## 16 – Pius and the Vietnam War

### The Geneva Agreements

The *Geneva Agreements* of 1954 arranged a settlement which brought about an end to the First Indochina War. A ceasefire was signed, and France agreed to withdraw its troops from the region. French Indochina was split into three countries: Laos, Cambodia, and Cộng hòa Xã hội chủ nghĩa Việt Nam (Vietnam).

Vietnam was to be temporarily divided along the 17th Parallel until elections could be held to unite the country. These elections were never held due to repeated refusals to hold nationwide elections by Prime Minister Ngô Đình Diệm (see below) and his declaration of the leadership of a new state, Việt Nam Cộng Hòa – the Republic of Vietnam (South Vietnam).

Accordingly, the Việt Nam Độc Lập Đồng Minh Hội (Vietminh) established a communist state in the North, led by Hồ Chí Minh.

The USA gave Diệm considerable support in the form of financial aid. Due to the corruption evident in his regime, and the question of the depth of support for him in Vietnam, there was a certain amount of reluctance to give this support.

### The Holy See

The ultimate reason that US soldiers, Australian soldiers, the Vietnamese and others suffered and died in Vietnam was the Holy See's passionate desire to make the Asian region Roman Catholic.

Vatican agents hatched and plotted the Vietnam War. Their active participation is not mere speculation – it is a historical fact. The Catholic Church was the main promoter in the origin, escalation and prosecution of the Vietnamese conflict. 'From the very beginning this religious motivation helped set in motion the avalanche that was to cause endless agonies in the Asiatic and American continents.'<sup>1</sup> In the process, 'the manipulation of our [US] presidents was a masterpiece.'<sup>2</sup>

'The tragedy of Vietnam will go down in history as one of the most pernicious deeds of the contemporary alliance between politics and organized religion.'<sup>3</sup>

From the beginning, where it has not been obliterated in its entirety, the role of Pius XII and the Catholic Church in causing the Vietnam War has been minimised and whitewashed.

### Francis Joseph Cardinal Spellman

Francis Spellman became the ninth bishop and sixth archbishop of the Catholic Archdiocese of New York. An attaché of the Secretariat of State in the Curia from 1925 to 1932, Spellman was raised to the rank of Monsignor in 1926 by Pius XI.

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Preface

<sup>2</sup> Ibid. Publisher's Foreword

<sup>3</sup> Ibid. Preface

In 1927 during a trip to Germany, Spellman established a lifelong friendship with Eugenio Pacelli, who was serving as Apostolic Nuncio there.

Spellman became Apostolic Vicar for the US Armed Forces in 1939.

In 1946 Spellman was named a cardinal by his close friend Eugenio Pacelli who had become Pope Pius XII.

### Pope Pius XII

Pius XII appears many times in the events leading up to the Vietnam War. He was no pacifist.

Pius and Cardinal Spellman ‘consistently promoted the Cold War, never condemning the American plans to use the atom bomb, even after President Truman’s declaration that “it looks like World War III is near.”’<sup>1</sup> On the contrary, Pius continued to support the US lobby, advocating ‘an atomic preventive war.’<sup>2</sup>

During the Eisenhower Administration, when the Dulles brothers, Spellman, and Pius XII, helped formulate American policies, the US military considered dropping from one to six atomic bombs on the North Vietnamese forces.<sup>3,4</sup>

Specifically, in 1954, when the US Army planned a nuclear attack on the Vietnamese who were besieging the French at Điện Biên Phủ, the same Vatican-supported lobby approved the proposal.

It was initially reasoned that, with good will on both sides, the 1954 *Geneva Agreements* would lead to a final and just solution to the Vietnamese problem. This would ensure that, in the long run, the Vietnamese people would decide for themselves what form of government they wanted via a general election.

However, this compromise had been reached without taking into account the joint long-range Asian agendas and strategies of the Holy See and the US. In Rome there was the ‘most formidable and relentless anti-communist crusader of the century’, the paranoid Pius XII. In Washington his political counterpart was US Secretary of State John Foster Dulles.<sup>5</sup>

### John Foster Dulles

John Foster Dulles<sup>6</sup> was the centre of potent anti-communist groups and anti-Russian lobbies, whose chief objective was in total harmony with that of the Holy

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

<sup>2</sup> Ibid. Ch 4. And see also: <http://www.catholicculture.org/culture/library/view.cfm?recnum=7242> (2015), in which it is recorded that Pius XII in his Easter Message for 1954 said: ‘For our part, We will tirelessly endeavor to bring about by means of international agreements the effective proscription and banishment of atomic, biological and chemical war-fare ...’

<sup>3</sup> Refer: Ibid. Ch 9

<sup>4</sup> The weapons were three times as powerful as the Hiroshima bomb. This scheme to use nuclear weapons against Vietnam was disclosed in declassified material in the first volume of a 17-volume official history of the Vietnam War published in 1984 by the US Army’s historical office.

<sup>5</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 7

<sup>6</sup> Photograph on the next page of Future US Secretary of State Dulles as Senator from NY. Source: <http://bioguide.congress.gov/scripts/biodisplay.pl?index=D000522>. This file is in the public domain.



See. These groups, with few notable exceptions, were supported by the Catholic Church in the US.<sup>1</sup>



Dulles was generally considered the most powerful and controversial Secretary of State in US history. A deeply committed anti-communist, he willingly joined Pius XII and Cardinal Spellman in promoting the Cold War. He established several NATO-type pacts with pro-American Asian nations. He went beyond the normal duties of the State Department and originated foreign policy on his own. Three times he steered the US to the very brink of a pre-emptive atomic strike against Russia.<sup>2</sup>

### **The Strategists**

The chief strategists were Dulles (in the diplomatic field), and Cardinal Spellman (in the ecclesiastic). Spellman was the lynchpin between Washington and the Holy See because he was close to both powerful politicians and military men in the US and, equally, a personal friend of Pius XII.

### **Bảo Đại**

Bảo Đại, born Nguyễn Phúc Vĩnh Thụy, was the thirteenth and final emperor of the Nguyễn Dynasty – the last dynasty of Vietnam. He was the Chief of State of South Vietnam from 1949 until 1955.

### **Ngô Đình Diệm – South Vietnam's Mandarin**

Ngô Đình Diệm<sup>3</sup> was the first President of South Vietnam (1955–1963).



<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 7

<sup>2</sup> Ibid.

<sup>3</sup> Photograph of the five high-ranking mandarins of the Nguyễn dynasty (from left to right): Hồ Đắc Khải, Phạm Quỳnh, Thái Văn Toản, Ngô Đình Diệm, Bùi Bằng Đoàn. Source: <http://phong-vu.blogspot.com/2012/08/hinh-anh-cac-quan-lai-xua.html>. Photographer: unknown. This file is in the public domain.

At age fifteen Diệm followed his elder brother, Ngô Đình Thục, into a Catholic monastery. After a few months he left, finding monastic life too rigorous.

After graduating at the top of his class in 1921, Diệm followed in the footsteps of his oldest brother, Ngô Đình Khôi, joining the civil service. Diệm steadily rose within the ranks, and was promoted to a provincial chief at the age of 25, overseeing 300 villages. Diệm's rise was helped by Khôi's marriage to the daughter of Nguyễn Hữu Bài, the Catholic head of the Council of Ministers.<sup>1</sup>

In 1929 Diệm helped to round up communist agitators in his administrative area. He was rewarded with a promotion to the governorship of Bình Thuận Province, and in 1930 and 1931, in collaboration with French forces, he suppressed the first peasant revolts organised by the communists. During these violent events, many villagers were raped and murdered.

In 1933 Diệm was appointed by the French to be interior minister. Calling for the French to introduce a Vietnamese legislature, he resigned after three months in office when this was rejected.

For the next decade Diệm lived as a private citizen with his family. He founded a secret political party, Đại Việt Phục hưng hội (Association for the Restoration of Great Vietnam). When its existence was discovered in the summer of 1944, the French declared Diệm to be a subversive and ordered his arrest. He fled to Sài Gòn.

Diệm then joined the conservative Catholic politician Nguyễn Tôn Hoàn in forming the Đại Việt Quốc dân đảng (Nationalist Party of Greater Vietnam). This was a militant, nationalist and anti-communist political organisation.<sup>2</sup>

Later, he led the effort to create the Republic of Vietnam in the wake of the French withdrawal from Indochina as a result of the 1954 *Geneva Agreements*.

The Holy See supported Diệm because he was a genuine Roman Catholic. At this time, because the policy of Pius XII's Catholic Church was totally anti-communist, it followed that a genuine Catholic would follow the Church and be as genuinely anti-communist as it was.<sup>3</sup>

The US supported Diệm because he was a genuine anti-communist. He 'was as anticommunist as Joe McCarthy, as pious as Cardinal Spellman, and untainted with colonialism.'<sup>4</sup>

Pius XII and the Holy See, with the help of the US Catholic lobby headed by Spellman, and with the help of John Foster Dulles, propelled Diệm into power, and were behind the setting up of his semi-totalitarian regime in South Vietnam. With the backing of the Eisenhower administration, Chief of State Bảo Đại named Diệm Prime Minister.

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p19

<sup>2</sup> See, for example: Ibid. p23

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 15

<sup>4</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p33



### Catholic Propaganda encouraged Emigration to the South

Before the partitioning of Vietnam, the majority of the Catholic population lived in the north.<sup>1</sup>

French colonialism and the Church ‘had been identified as two inseparable twins for a very long period.’ Once the French had been defeated, the Catholics, instead of submitting themselves to the new administration, retained their own paramilitary groupings, paramilitary organisations, armaments, and the rest.<sup>2</sup>

Notwithstanding, to prove that the North Vietnamese regime was not religiously biased, a National Congress of Religions was organised in August 1953. Its main message was to assure everyone that all religions would enjoy equality.

The new legislation did give this equality to all religions. ‘The Catholics objected most strongly to these measures. They expected and wanted special treatment. Only their church was the “true church”. They started to resist and stultify the measure. When the law was invoked against them, they accused the authorities of religious persecution. Violence ensued. Arrests were made.’<sup>3</sup> These were called unprecedented persecutions by the Catholic machinery at home and abroad.<sup>4</sup>

Edward G Lansdale was allegedly a US Air Force officer who served in the Office of Strategic Services, but was actually the head of a covert CIA group that

<sup>1</sup> Photograph: (from left) US President Dwight D Eisenhower and Secretary of State John Foster Dulles greet Ngô Đình Diệm at Washington National Airport. Date: 8 May 1957. Item from Record Group 342: Records of U.S. Air Force Commands, Activities, and Organizations, 1900 – 2000. This file is in the public domain.

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War.* Ch 8

<sup>3</sup> Ibid. page number unspecified

<sup>4</sup> Ibid.

specialised in psychological warfare.<sup>1</sup> He was posted to help Diệm strengthen his rule in the South, and to lead a propaganda campaign to encourage as many Catholic refugees as possible to move from the North to the South.<sup>2</sup>

The basic idea was to disrupt the North Vietnamese government by organising a vast emigration of the North Vietnamese population. It had four main objectives:



the weakening of the North;

promoting a damaging smear campaign against the communists;

the immediate strengthening of South Vietnam by the mass absorption of fellow Catholics;

thereby helping the South to win the 1956 reunification elections.

‘The scheme had been conceived not in Vietnam but simultaneously at Washington and at the Vatican. It was the brain child of Cardinal Spellman, of Pius XII, the Dulles brothers, Diem and certain American military elements ...’<sup>3</sup>

Lansdale’s team used several methods to increase southward immigration:

Soldiers dressed as civilians were sent north to spread rumours that the Việt Minh had permitted Chinese troops to enter North Vietnam, and the Chinese were raping and pillaging without restriction.

Counterfeit Việt Minh leaflets instructed the residents of the North on how to behave when the communists took over.

Soothsayers were hired who predicted disaster under communist rule and prosperity in the South.

A rumour was spread that the US intended to launch an offensive to liberate the North as soon as all anti-communist Vietnamese had moved south. This would involve the US using atomic weapons. The only way to be sure of avoiding death in a nuclear holocaust was to go south.

Posters were displayed in Hà Nội and Hải Phòng depicting communists closing a Catholic cathedral and forcing the congregation to pray under a picture of Hồ Chí Minh. It read ‘Make Your Choice.’<sup>4</sup>

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p52

<sup>2</sup> Photograph of Edward G. Lansdale. Date: 1963. US Air Force photograph. This file is in the public domain.

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 8

<sup>4</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. pp53-54

‘To promote even more confusion, the US and Diem sent sabotage workers inside North Vietnam. These promoted demonstrations, blew up bridges, and harassed the authorities ...’<sup>1</sup>

Most North Vietnamese Catholic priests assisted, they preached that: a communist government would mean an end to freedom of worship, the sacraments would no longer be given, and those who remained in the North would thereby endanger their souls. They encouraged their parishioners to escape to South Vietnam, where a fellow Catholic, supported by US aid, ran a prosperous regime.

Catholic priests, the South Vietnamese radio, and millions of leaflets declared that ‘Christ has gone south’ and ‘the Virgin Mary has departed from the North’.<sup>2</sup> A Central Evacuation Committee was set up. It was headed by a Roman Catholic priest, and was financed by the US. One of its leaflets read:

Dear Catholic brothers and sisters, hundreds of gigantic airplanes are waiting to transport you free to Saigon, in the South ... There you will be given fertile rice fields ... By remaining in the North, you will experience famine, and will damn your souls ...<sup>3</sup>

An example of one such propaganda leaflet reads:<sup>4</sup>



‘There is nowhere to run ... nowhere to hide! The tanks and armoured vehicles of the Blackhorse regiment will find and destroy you! It is too late to fight. Beware Việt cộng, we are everywhere! Rally now under the Chieu Hoi Program; it is your only hope to live!’

Emotional books, many written by American Catholic priests, were distributed in both Vietnam and the US, in which atrocities were described and narrated.

In 1956 a young US Catholic navy doctor and CIA informant, Thomas Anthony Dooley III, published a book entitled *Deliver Us from Evil*. It became the great early bestseller on Vietnam. ‘It was one of the most influential works of propaganda produced during the Cold War, and the most significant in terms of cementing America’s alliance with Diem.’<sup>5</sup> It received ecstatic reviews.

The book’s one main objective was to create sympathy for Diệm and his Catholic regime.

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 8

<sup>2</sup> Ibid.

<sup>3</sup> Ibid. page number unspecified

<sup>4</sup> Propaganda leaflet urging the defection of the Việt cộng and the North Vietnamese to the side of the Government of (South) Vietnam. Source: US National Archives and Records Administration. This file is in the public domain.

<sup>5</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America’s War in Vietnam 1950-1963*. p46

In his book, *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam, 1950-1963*, Professor Seth Jacobs states that *Deliver Us from Evil* is a crude Cold War tract. It displays none of the complexities of Vietnamese history; it is 'embarrassing in its sentimentality, and offensive in its racism.' It depicts Vietnam as being cut in half by a 'Bamboo Curtain'. North of the 17th parallel was a 'communist hellhole' run by 'red vultures'. The book's most sensational feature was the description of communist atrocities:

The Việt Minh thrust chopsticks into the ears of children who had attended a class on religion. 'The children screamed and wrestled and suffered horribly.'

'A guard cut off the tip of the teacher's tongue with his bayonet. Blood spurted from the man's mouth and gushed from his nostrils onto the ground.'

The Việt Minh saved their most hideous cruelty for Catholic priests.<sup>1,2</sup>

Millions of Americans devoured Dooley's message, namely the piety of democratic South Vietnam and the perfidy of the communist north.

In the 1980s William Lederer, who encouraged the *Reader's Digest* to initially publish the story, said that the atrocities that Dooley described 'never took place.'<sup>3</sup>

Notwithstanding, Father Maynard Kegler has researched Dooley's life for his possible canonisation.<sup>4</sup>

### Our Lady of Fátima

Once again, Our Lady of Fátima came to the forefront as the standard bearer of religious ideological objectives. Her statue was given added significance by a disclosure that it 'had been rescued' from the evil intents of the atheistic communists. (What the communists intended to do to it was never disclosed.) The statue was paraded in long processions in villages and cities, with a particular significance, for it had been given *by Pius XII himself* to the Catholics of Hải Phòng. Pius had also given his personal blessing to it, after explaining that Our Lady had a unique significance for Asia, especially for the Catholics of Vietnam. Priests and others reminded the people that She had a special message for them – She wished them to leave the North and go south to live under a Catholic president. Many thousands of North Vietnamese Catholics, seeing that the Virgin herself was leaving, moved southward. Whole villages, led by the bishops, left en masse. Repeated rumours of impending atomic attacks hastened their departure.<sup>5</sup>

Diệm sent personal messages to President Eisenhower asking for US help with the evacuation of the 'persecuted' Roman Catholics from the North. The result was

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. pp49-50.

<sup>2</sup> Dooley, Thomas A. *Deliver Us from Evil*. p209

<sup>3</sup> See, for example: [www.library.vanderbilt.edu/central/Brush/Tom-Dooley.htm](http://www.library.vanderbilt.edu/central/Brush/Tom-Dooley.htm) (2011)

<sup>4</sup> *Wikipedia* 'Thomas Anthony Dooley III' (2011)

<sup>5</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 8

‘Operation Passage to Freedom’.

### **Operation Passage to Freedom, and Subsequent Catholic Resettlement**

*Article 14(d)* of the *Geneva Agreements* stipulated that:

any civilians residing in a district controlled by one party who wish to go and live in the zone assigned to the other party shall be permitted and helped to do so.

Negotiators at Geneva had paid little attention to the logistics of population resettlement, assuming it would be a small matter. But the consequence of Pius XII’s vast Catholic propaganda was that the new Diệm regime had to cope with an influx of refugees from North Vietnam that threatened to capsize the South.

Thousands of mostly Catholic fugitives descended on Hà Nội and Hải Phòng, both of which were still in French hands. The refugees overloaded the services made available by the French. By August 1954, over 200,000 refugees were awaiting evacuation. The French, unprepared for so many people, asked the US for assistance.<sup>1</sup>

‘Operation Passage to Freedom’ was the term used by the US Navy to describe its transportation of 310,000 Vietnamese civilians, soldiers and non-Vietnamese members of the French Army from North Vietnam to South Vietnam. The French military transported a further 500,000. Most of those moved were Catholics. In all, about one million Vietnamese moved from the North to the South.<sup>2</sup>

Without the full participation of the Catholic Church, Operation Passage to Freedom would have been a total failure.

By 1956 the diocese of Sài Gòn had more Catholics than Paris or Rome. Of Vietnam’s approximately 1,450,000 Catholics, over one million now lived in the South, thereby giving Diệm’s regime a strong anti-communist population.<sup>3</sup>

The authorities in the North tried to stop the human flood but were helpless against the religious emotionalism used by the Catholics of South Vietnam.<sup>4</sup>

When the first vessel with the Catholic refugees arrived in Sài Gòn, the older brother of President Diệm, Ngô Đình Thục – Catholic Archbishop of Huế and Vicar Apostolic, and therefore the official representative of Pius XII – went to meet them and to bless them.

The American Catholic press exploited Operation Passage to Freedom to the maximum. It received front-page coverage in the diocesan newspapers; and this was invariably lurid. Accounts of communist atrocities against refugees featured prominently. The Milwaukee *Catholic Herald Citizen* reported how two priests chained

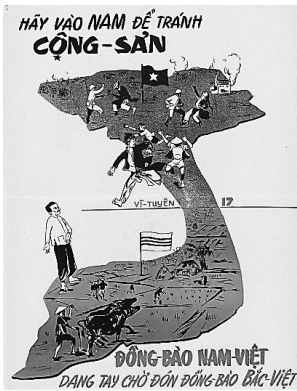
<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p43

<sup>2</sup> Ibid. p45

<sup>3</sup> Ibid. See also, Karnow, Stanley. *Vietnam: A History*. p238

<sup>4</sup> Manhattan, Avro. *Vietnam: Why did we go? The Religious Beginnings of an Unholy War*. Ch 8

together by the Việt Minh: ‘suffered atrocious and endless agony ... They were devoured by sores and swollen with beriberi and left without any care.’<sup>1</sup>



The San Francisco *Monitor* is quoted as having told of a priest whom the Việt Minh, in front of his own parishioners, ‘beat with guns until insensible and then buried alive in a ditch.’

The *Newark Advocate* ran an editorial cartoon titled ‘Let Our People Go!’ – it depicted hordes of Vietnamese struggling to break through a blood-drenched barbed wire fence. The Catholic weekly *Our Sunday Visitor* (‘YOUR source for Catholic news & analysis!’) called the ‘persecution’ in Vietnam ‘the worst in history’, and accused the Việt Minh of ‘child murder and cannibalism.’<sup>2</sup>

Other Catholic papers published reports of the Việt Minh blowing up churches, machine-gunning elderly refugees, and torturing children. Even forty years after Operation Passage to Freedom, a treatment of the operation’s conclusion proclaimed that ‘the people of Vietnam became a crucified people and their homeland a national Golgotha.’<sup>3</sup>

Finally, when the time came for the reunification elections, Diệm, backed by the US, refused to hold them. Following vague general protests abroad, the fait-accompli was accepted by an indifferent world public opinion.

Cardinal Spellman himself went to Sài Gòn as both the special envoy of Pius XII and the official representative of the American armed forces. He gave a financial gift from American Catholics. Additionally, funds were raised to help the refugees, headed by the US Catholic Welfare Fund. The Catholic lobby badgered President Eisenhower to give ever more money and transport ‘to the poor Catholics, the victims of unheard of religious persecutions; their plight was compared to that of the early Christians under Nero. The Catholics of the North were escaping, as the US Catholic propaganda machinery was never tired of repeating, “to preserve their faith.”’<sup>4</sup>

<sup>1</sup> Propaganda poster exhorting North Vietnamese to move South during Operation Passage to Freedom. The text reads: ‘Move to the South to avoid communism’ and ‘The southern compatriots welcome their northern compatriots with open arms’. Date: 5 August 1954. Source: <http://research.archives.gov/description/6949142>. Author: US Information Agency Bureau of Programs. Press and Publications Service. Publications Division. This work is in the public domain

<sup>2</sup> ‘Viet Minh Violence Angers U.S. Bishops’, *Catholic Herald Citizen*, 27 November 1954. ‘Bishops Bare Red Record of Viet Violence’, *Monitor*, 24 December 1954. ‘Let Our People Go!’, *Advocate*, 3 December 1954. ‘Today’s Persecution Worst in History’, *Our Sunday Visitor*, Fort Wayne Diocesan Edition, 20 March 1955. Eileen Egan, *For Whom There Is No Room: Scenes from the Refugee World*. p318. Source: Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America’s War in Vietnam 1950-1963*. p46

<sup>3</sup> Jacobs, *ibid*.

<sup>4</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 8



Without the full involvement of the Catholic Church, Operation Passage to Freedom<sup>1</sup> would have been a failure.

The resulting migration boosted the Catholic power-base of Diệm. However, the northern Catholics never fully integrated into the South, and Diệm's favouritism towards them caused tensions that culminated in the Buddhist crisis of 1963.

Diệm saw to it that Catholic villages received the bulk of US aid. Catholics were so favoured that his policies confirmed the traditional Vietnamese saying, first spoken during the era of French colonialism: 'Turn Catholic and have rice to eat.'<sup>2</sup>



### The Pius-Spellman-Dulles Secret Scheme

In addition to the objectives already described, there were two others:

The creation of a substantial homogeneous Catholic community upon which Diệm and the US could rely for (a) the prosecution of the war against the North, and (b) action against domestic guerrilla units.

The establishment of a Catholic controlled state, from which Pius XII's Holy See, ever pursuant of expansion, could operate its tentacled religious administration into Asia.

On the one hand, the US, as the Holy See's principal ally, supported both objectives in so far as they enabled it to carry out its main strategy for controlling the spread of Communism in the region. On the other hand, the Holy See encouraged these objectives, in both political and military terms; for behind them it had a scheme of far more import to it than either of these – this was the setting up of a model Catholic state in the heart of South-east Asia.<sup>3</sup>

Accordingly, in South Vietnam Pius XII's and the Holy See's political plans entailed the creation of an administration:

which was totally Catholic, which was inspired by a nucleus of Catholics, which were 100 per cent reliable, religiously and ideologically, notwithstanding the fact that they had to rule a vast majority which practiced Buddhism. The achievement of this goal necessitated first the neutralization of those who might

<sup>1</sup> Photograph of Vietnamese refugees. USS Montague lowers a ladder over the side to French LSM to take the refugees aboard. Place: Haiphong. Date: August 1954. Author: PH1 H.S. Hemphill. (Navy). Source: Public Domain (Defense Visual Information Center): <http://www.dodmedia.osd.mil>. This file is in the public domain.

<sup>2</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p91

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

object to the scheme; secondly the elimination of those who would actively oppose it; and ultimately the removal of anyone or anything which did not accept the Catholicization of South Vietnam.<sup>1</sup>

The scheme was the brain child of Pius XII, with his ‘almost pathological paranoid fear of Communism’.<sup>2</sup>

The Vietnam scheme was supported by Cardinal Spellman, and was abetted by John Foster Dulles. ‘It had been approved by sundry US politicians of the inner circle of the Catholic lobby in Washington, not to mention by certain elements at the CIA, many of whom were non-Catholics. Also by certain political strategists at the Pentagon, whose main concern was that as long as the scheme served American strategic objectives, everything went.’<sup>3</sup>

Spellman was one of the ablest of the American cardinals. He was a skilful financial operator and a vigorous politician. Pius XII used Spellman as the spokesman for the Holy See in the US to influence politicians, businessmen, military leaders, and the Catholic lobby. Spellman was made Vicar General of the US Armed Forces, and, later, called the GIs the ‘Soldiers of Christ’ in his frequent visits to the Vietnam war-front. He was convinced that the Vietnam War was a just war.<sup>4</sup>

As part of the Pius-Spellman-Dulles Scheme, the US taxpayer supported the Vietnamese Catholics for more than two years. The scheme gave millions of dollars in cash to the Catholics (but not to the Buddhists). It also sent millions of tons of food, surplus agricultural instruments, vehicles and uncountable other goods – all covered and paid for by the US ‘Relief Program’. This American never-ending abundance was distributed and controlled by the ‘Catholic Relief Services’, a branch of the Diệm machinery. State officials consulted the Catholic priests as to where the relief or money should go, and to whom it should be given. Consequently, ‘the Catholics got everything, whereas those who were not Catholic [principally Buddhists] were lucky if they got a meal or a few cents.’<sup>5</sup>

### **The Diệm Administration, ‘Mobile Catholic Units’, and the Corrupt ‘Catholic Relief Services’**

Under Diệm, authorities organised themselves into paramilitary militias ‘to fight the Communists and all those who supported them’. These Catholic armed groups were encouraged by US personnel with the help of Vietnamese Catholic bishops. The latter inspired and blessed innumerable local self-defence groups. They became known as ‘Mobile Catholic Units, for the Defence of Christendom’, that is, for the

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

<sup>2</sup> [www.abc.net.au/rn/ark/stories/2008/2365876.htm#transcript](http://www.abc.net.au/rn/ark/stories/2008/2365876.htm#transcript) (2008)

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

<sup>4</sup> Wikipedia ‘Just War’ (2009)

<sup>5</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

defence of the Catholic Church. They sprang up everywhere.<sup>1</sup>

Additionally, the new Catholic immigrants were given key positions in the government, the regular army and the police. Soon many officials and officers who were not Catholic were replaced, downgraded, or dismissed. To make sure that only Catholics received all the key positions, Diệm terminated the 500-year democratic tradition of the local villages, by which chiefs were elected by the population. He replaced them with the Catholics who had arrived from the North. His personal slogan was 'Put your Catholic officers in sensitive places. They can be trusted.'

This Catholicisation of the state machinery by the Church was promoted with the active approval of the US. Indeed, the US mission itself set up the Vietnam Bureau of Investigations. This open paramilitary unit was supported by a rural Catholic militia composed of more than 40,000 men.<sup>2</sup>

Diệm then made Catholic priests the administrators of the land owned by the Church; accordingly, the local priest became a quasi-public official with religious, administrative and political powers.

In addition, Diệm hastened governmental aid to Catholic organisations of all kinds. The paramilitary groups and sections of the army were employed to build and repair Catholic buildings. Catholic propaganda was transmitted by the national radio. Catholics were hastily promoted to the top ranks in the Army and in the bureaucracy. The bishops were treated as state ministers in all public ceremonies. This blatant partiality led many to join the Catholic Church – more than 33,000 joined by the end of 1954. Officials in the national or local administration converted to Catholicism so as not to risk endangering their careers. Ambitious individuals did the same.<sup>3</sup>

The US aid, which had been distributed mostly by the Catholic Relief Services during two whole years, was used to persuade Buddhists to become Catholic. Catholics got the best food, clothing and money. Eventually it came to light that the hundreds of thousands of tons of food sent by the US, and meant for an estimated 700,000 people 'of all denominations', was received by only 270,000 individuals. It was discovered that, whereas the Catholics got their food absolutely free, the Buddhists had to pay for it.<sup>4</sup>



One US general involved in the food aid given to the Catholic Relief Services

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

was General William Westmoreland.<sup>1</sup> He had been converted to Catholicism while conducting military operations in South Vietnam.

When the US administration discovered this mishandling of its aid it refused to send any more to Catholic Relief Services. But this was short-lived; Catholic and military cliques in South Vietnam and in the US exercised pressure on Washington so that the ruling was overturned.<sup>2</sup>

### **Catholic Totalitarianism in South Vietnam**

‘Whereas a democracy is inspired by certain basic democratic principles, and a Communist dictatorship is erected upon the tenets of Marxism, so Catholic totalitarianism must be promoted by the doctrines enacted by the Catholic Church.’<sup>3</sup> Because of this, the tenets that inspired Diệm most were embodied in the socio-politico-religious teachings of three of his favourites: Popes Leo XIII, Pius IX and Pius XII. For instance, authoritarian Diệm firmly held, as Pius IX declared in his *Syllabus of Errors*,<sup>4</sup> that it is a mistake to believe that:

19. The Church is not a true and perfect society, entirely free – nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; ...

For the Church to be perfect, the state must be integrated with it, so that the two become as one – it is an error to believe that:

55. The Church ought to be separated from the State, and the State from the Church.<sup>5</sup>

### **The Promotion of Catholic Totalitarianism**

‘The most conspicuous features of the Diem regime, apart from its authoritarianism, were sanctimony and religious bigotry.’<sup>6</sup> Consequently, having consolidated the state machinery with loyal Catholics, Diệm favoured his new Catholic constituents and undertook a systematic policy against the non-Catholic religions.

The Catholic Church became the largest landowner in the country. Under Diệm, it enjoyed special exemptions in property acquisition, and its land was free from land reform.

To Catholics, Diệm granted a disproportionately high number of civil and

<sup>1</sup> Photograph on the previous page of President Johnson, General Westmoreland, Lieutenant General Nguyễn Văn Thiệu. Record Creator: President Johnson. White House Photograph Office. Date: 26 October 1966. Source and Current Location: National Archives and Records Administration. Record ID: 192508. This file is in the public domain.

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 9

<sup>3</sup> Ibid. Ch 11

<sup>4</sup> The *Syllabus of Errors* is given in full at: [www.papalencyclicals.net/Pius09/p9syll.htm](http://www.papalencyclicals.net/Pius09/p9syll.htm)

<sup>5</sup> <http://www.papalencyclicals.net/Pius09/p9syll.htm> (2011)

<sup>6</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p91

military appointments in the government, and he continued the French practice of legally defining Catholicism as a 'religion', while Buddhists were members of an 'association'.

Many officers in the Army of the Republic of Vietnam converted to Catholicism in the belief that their military prospects depended on it. Additionally, the distribution of firearms to village self-defence militias intended to repel Việt Cộng guerrillas saw weapons only given to Catholics.

Over time, Diệm antagonised the army, the political talent, and the majority of the common people. He destroyed the indigenous leadership in the villages and replaced it with his own appointees. He instituted a repressive campaign against potential opposition in both the urban and rural areas, and a merciless anti-subversion programme in the rural areas. He ordered the deportation, internment or execution of thousands of perceived traitors.<sup>1</sup> His preferential treatment given to the Catholic refugees alienated many peasants and city dwellers. The journalist Graham Greene<sup>2</sup> visited Sài Gòn in early 1955 and reported, 'Mr Diem may well leave his tolerant country a legacy of anti-Catholicism.' When the Diệm era was over, South Vietnam was more susceptible to communist takeover than when it began.<sup>3</sup>

Diệm's 'insensitive treatment of the Buddhists during resettlement laid the foundation for the 1963 Buddhist demonstrations that brought his government, and his life, to a violent end.'<sup>4</sup> His policy was the neutralisation, disruption and final elimination of both the Buddhists and Buddhist-inspired religious sects. This he did by giving bribes, by sending agents in their midst, by promising official protection, and by denying the same to others. Soon the religious sects began to fight one another with increasing bitterness. These struggles gave Diệm the excuse to arrest the leading members of the other religions. In due course, opposition from the religious quarter had almost vanished.

Early in 1956 Diệm issued a decree, *Order 46*, which read:

Individuals considered dangerous to the national defence and common security may be confined by executive order to a concentration camp.<sup>5,6</sup>

Later that year, Diệm promulgated a new Constitution in which he imitated other Catholic fascist dictators, namely Mussolini, Hitler, Pavelić and Salazar. He inserted

<sup>1</sup> In this regard, Roman Catholic Diệm's actions were similar to those of the Roman Catholic Ustaša against the Serbs in Croatia during World War II.

<sup>2</sup> Although Greene objected strongly to being described as a Catholic novelist rather than as a novelist who happened to be Catholic, nevertheless Catholic religious themes are at the root of much of his writing.

<sup>3</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p185

<sup>4</sup> Ibid. p56

<sup>5</sup> Manhattan, Avro. *Vietnam: Why did we go? The Religious Beginnings of an Unholy War*. Ch 10

<sup>6</sup> So similar to the 'Legal Order for the Defence of the People and the State', of 17 April 1941, in the Roman Catholic Independent State of Croatia. It prescribed the death penalty for 'infringement of the honour and vital interests of the Croatian people and the survival of the Independent State of Croatia'.

*Article 98* which gave him full dictatorial powers. He then began a campaign of mass denunciation of communism – ‘The Anti-Communist Denunciation Campaign’ (ACDC). Behind its façade, its actual objective was the Catholicisation of the country. ‘It was McCarthyism transplanted into Vietnam.’ It was inspired and promoted by those who had supported McCarthyism in America – principally the Kennedy brothers, Richard Nixon, Cardinal Spellman and certain factions of the CIA.<sup>1</sup>

The ACDC became, in effect, a twentieth-century Inquisition. Sections of villages denounced other sections because they were not as anti-communist as themselves; children were encouraged to denounce their parents; school teachers instructed their pupils to listen to and report members of their families who criticised Diệm, the bishops, or the Catholic Church. To save themselves from arrest or even death many detainees had to accept the religion, language and customs of the new South Vietnam, as did the minority of Chinese and the Khmer, whose schools were closed.

Soon searches and raids were organised in a systematic scale all over South Vietnam. Whole villages were encircled and individuals disappeared without leaving any trace. ‘Brutal interrogations, deportations, and indiscriminate tortures were used wherever those arrested did not cooperate in denouncing others.’<sup>2</sup> The jails were soon filled beyond capacity.<sup>3</sup> The mass arrests became so numerous that the administration opened detention camps, followed by additional ones euphemistically called internment camps. They were veritable death camps. It was estimated that at one time more than one third of the Buddhist population of monks and nuns was detained, confined or otherwise deprived of their liberty, or annihilated. At the Phú Lợi prison, for example, more than 600 people were poisoned. Massacres within and without detention sites occurred at many places.<sup>4</sup>

In response, thousands of Buddhists started passive resistance against the Diệm regime, and thousands in the army refused to fight.

Protestants at that time numbered about 50,000, being mostly Baptists and Seventh Day Adventists. Diệm planned to eliminate them principally through legislation, by prohibiting their missions, closing their schools, and refusing licenses to preach, or to having religious meetings. This he intended to do in accordance with a future concordat with Pius XII’s Holy See, modelled upon that of Franco’s Catholic Spain. Since the Protestants were Christians, their ‘prosecution’ would be justified on the grounds that a state – in this case the Catholic State of South Vietnam – had

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did we go? The Religious Beginnings of an Unholy War*. Ch 10

<sup>2</sup> Ibid.

<sup>3</sup> Thus reflecting the situation that arose in the Papal States within three weeks of Pope Gregory XVI’s (1831–1846) election. He engaged Austrian troops to suppress the revolts against his oppression. The result was remorseless repression. The papal prisons filled up, ‘and the best blood of Italy was poured out or driven abroad.’

<sup>4</sup> Manhattan, Avro. i. Ch 10

to be inspired by the tenets upon which it was founded. A perfect Catholic State, therefore, could tolerate neither Protestants nor other Christians who did not believe in the uniqueness of the Catholic Church. This information was supplied by President Diệm's youngest brother, Ambassador Ngô Đình Luyện, also a steadfast Catholic. Another official subsequently confirmed that there already existed a blueprint for the formal elimination of Protestantism in a future United Vietnam.<sup>1</sup>

### The Catholic State of South Vietnam

Education was the key to this scheme – it was the means to shape the attitudes and beliefs of the country's youth. Diệm enforced this strategy.<sup>2</sup>

This was the beginning of Diệm's Catholic State – to be built upon the social doctrines of the popes. After setting up corporate machinery, Diệm started to pass laws to enforce his plan. This entailed evolving his personality cult, repressive legislation, and the use of brute force.

Diệm then developed a fanatical hatred against any form of opposition. There was a relentless elimination of civil liberties and freedom of thought, both religious and political. Diệm kept ever more strict personal control of the police – which was headed by one of his brothers. Security networks were multiplied and toughened. Commando squads were formed, and riot control was trained with ruthless efficiency. These units were created, trained and toughened up under the sponsorship of the CIA.<sup>3</sup>

The implementation of a totalitarian Catholic Vietnam was pursued regardless. Violations of civil liberties and of personal freedoms increased by the thousands. Dissenters were sent to jail or to concentration camps, or were summarily shot. With the toughening of the Diệm regime, these dissenters were no longer only the communists or the Buddhists.

It has been estimated that during this period of terror, from 1955 to 1960, at least:

24,000 individuals were wounded;

80,000 were executed or otherwise murdered;

275,000 were detained, interrogated with or without physical torture; and

500,000, or thereabouts, were sent to concentration or detention camps.<sup>4</sup>

Diệm found inspiration for his totalitarianism in the papal teaching of Pius IX, according to whom, in his *Syllabus of Errors*, it is an error to believe that:

24. The Church has not the power of using force, nor has she any temporal power, direct or indirect. (Apostolic Letter *Ad Apostolicæ*)

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did we go? The Religious Beginnings of an Unholy War*. Ch 11

<sup>2</sup> Ibid. page number unspecified

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. Ch 14

Diệm promoted his personality cult on a par with that promoted in Soviet Russia by Joseph Stalin and in Germany by Adolf Hitler. His portraits were everywhere. Even altars with his portrait were erected in the street where the national anthem was played or sung as a hymn of praise to Diệm.

The conflict in Vietnam was further accelerated by the rapid promotion of Catholics in the higher echelons of the army to the detriment of the Buddhists. Desertion of Buddhists in the rank and file resulted in weakening the moral and effectiveness of the forces.

Several US military and civil advisors sent reports of what was going on to Washington – predicting disaster. ‘The Dulles-CIA-Catholic lobby however, saw to it that they never reached the right quarters, beginning with President Eisenhower himself.’<sup>1</sup>

President Diệm and the head of the secret police, now totally blinded by their religious blinkers, isolated themselves from the majority in South Vietnam. Diệm also lacked any capacity for compromise. ‘Like his brothers, he had no compassion.’ His ambassador in Washington, before resigning from his office in protest against the persecution of Buddhists, summed up Diệm and his Catholic brothers:

They are very much like mediaeval inquisitors, who were so convinced of their righteousness that they would burn people for their own sake, and for the sake of mankind, to save them from error and sin.<sup>2</sup>

With the support of Pius XII, Cardinal Spellman, and the US, Ngô Đình Diệm’s Vietnam had become the Catholic correlate of the authoritarian, repressive Soviet Union – of which Pius was so paranoid.

In the next stage, Diệm confronted what he considered to be the principal obstacle to his Catholic-political dreams. He attacked Buddhism, the main religion of the country. Catholicisation had split South Vietnam into a nation fighting a bloody religious war between Catholics and Buddhists.

It led directly to the Buddhist Crisis.

### **The Buddhist Crisis (Biến cố Phật giáo)**

In South Vietnam, the Buddhist majority was estimated in 1963 to comprise between 70 and 90 percent of the population.

Reactions to Diệm’s discriminations and persecutions, which at first were only vocal, finally took a violent turn, and Catholic schools and even churches were burned down by infuriated Buddhist crowds.<sup>3</sup>

In response, Diệm arranged for the distribution of firearms to village self-defence militias intended to repel Việt cộng guerrillas – these weapons were only

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 11

<sup>2</sup> Trần Văn Chương, Ambassador and father of Madame Nhu. See: Warner, Denis. *The Last Confucian*. Source: Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 20

<sup>3</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 11



given to Catholics. Some Catholic priests ran private armies,<sup>1</sup> and in some areas forced conversions, looting, shelling and demolition of Buddhist pagodas occurred. Some Buddhist villages converted en masse to receive aid or to avoid being forcibly resettled by Diệm's regime.

The 'private' status that was imposed on Buddhism by the French, which required official permission to conduct public activities, was not repealed by Diệm. Catholics were also de facto exempt from the *corvée* labour that the government obliged all other citizens to perform. Public spending was disproportionately distributed to Catholic-majority villages.

In 1959, Diệm dedicated the whole of Vietnam to the Virgin Mary, and established a Catholic hierarchy and episcopacy likewise. He thereby indicated his intention that the North become an integral part of the Catholic South.<sup>2</sup>

The Buddhist Crisis was a period of political and religious tension from May to November 1963 characterised by these series of repressive acts by the South Vietnamese government and a campaign of widespread large-scale civil disobedience among the South Vietnamese, led mainly by Buddhist monks.<sup>3</sup>

It all began with an argument about flags.

On 7 May 1963, Buddhists in the old imperial capital of Huế joined in festivities commemorating the 2527th birthday of the Buddha. Many homes and pagodas were hung with Buddhist flags, but a Catholic major in charge of security invoked a Diệm law that decreed that only the national flag could be flown in public. Accordingly, the display of religious flags was banned without government permission.<sup>4</sup>

Notwithstanding, the Vatican flag was regularly flown at major public events in South Vietnam.<sup>5</sup> And, a few days earlier, Catholics were encouraged to fly Vatican flags to celebrate Ngô Đình Thục's 25th anniversary as a Catholic bishop.

On 8 May, thousands of Buddhists gathered in front of the Huế radio station to protest the ban. The chief bonze of central Vietnam, Thích Trí Quang, prepared to deliver an address over loudspeakers. Buddhists called on the station director to broadcast the speech, but he claimed that he could not do so because Trí Quang's words had not been approved by the government censor.

When the crowd grew restive, Major Xi arrived with a company of men and armoured cars. Xi ordered the Buddhist to disperse. When they did not, Xi ordered his troops to fire. The soldiers shot directly into the crowd and hurled at least fifteen grenades. The result was a bloodbath.<sup>6</sup>

<sup>1</sup> Warner, Denis. *The Last Confucian*. p219

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 11

<sup>3</sup> Wikipedia 'Buddhist Crisis' (2011)

<sup>4</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p142

<sup>5</sup> 'Diệm's other crusade'. *The New Republic*. 1963-06-22. pp5-6

<sup>6</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p143

This event became known as the Huế Phật Đản shootings. It spurred the Buddhist Crisis.

Additionally, in Huế chemical attacks occurred on 3 June 1963, when soldiers of the Army of the Republic of Vietnam (ARVN) poured liquid chemicals from tear gas grenades onto the heads of praying Buddhists. The Buddhists were protesting against religious discrimination. The attacks caused 67 people to be hospitalised for blistering of the skin and respiratory ailments.

Eventually, Buddhist tolerance gave way to concrete anger. In Huế, the authorities imposed martial law. As a result, a Buddhist crowd, led by students, demonstrated before the house of government delegates who called in troops. Blister gas was used and many individuals were hospitalised.<sup>1,2</sup>

More Buddhist demonstrations followed; but all in vain. Finally, an elderly Buddhist monk, Superior Thích Quảng Đức, just before his self-immolation, sent a message to Diệm:

Before closing my eyes and moving towards the vision of the Buddha, I respectfully plead to President Ngô Đình Diệm to take a mind to compassion towards the people of the nation and implement religious equality to maintain the strength of the homeland eternally. I call the venerables, reverends, members of the sangha and the lay Buddhists to organize in solidarity to make sacrifices to protect Buddhism.<sup>3</sup>

Then, on 11 June 1963, Quảng Đức had petrol poured over himself and was burned to death at a busy Sài Gòn road intersection.<sup>4</sup>



<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p143

<sup>2</sup> See also: Ibid. p145

<sup>3</sup> Wikipedia 'Thích Quảng Đức' (2017)

<sup>4</sup> Photograph of Thích Quảng Đức's self-immolation. Photographer: Malcolm Browne for the Associated Press. Date 11 June 1963. Copyright had to be renewed in the 28th year, but no record of the renewal exists. This image is in the public domain.

Further riots occurred. In the city of Huế alone, one hundred Buddhists were killed by Diệm's police on 21 August. The massacre was followed by mass arrests. Buddhist monks and nuns were detained by the thousands all over South Vietnam. Diệm's agents shot at random and organised truncheon rampages against the Buddhist crowds. Special forces:

arrested any Buddhist leaders they could find. Prominent Buddhists were tortured by special police. Pagodas were besieged. 200 students were arrested with another 6000 individuals on August 25. Two days later, the 27th, 4000 more were detained. On September 3, 5600 pupils demonstrated at schools. On September 15, 6000 more pupils demonstrated at Dalat, and in other places.<sup>1</sup>

In early October, thousands of Buddhist students were arrested and tortured by Ngô Đình Nhu's agents.<sup>2</sup>

In all, some two thousand pagodas were raided and more than fourteen hundred monks, nuns, student activists, and ordinary citizens arrested. The number killed was never confirmed, but some sources placed it as high as several hundred.<sup>3</sup>

US politicians became more aware of the situation, so that finally, the US issued a declaration:

it appears that the government of the Republic of Vietnam, has instituted serious repressive measures against the Vietnamese Buddhist leaders ... The U.S. deplores repressive actions of this nature.<sup>4</sup>

The self-immolation of Buddhist monks and nuns helped to revive the religiosity of millions of Buddhists, who became determined to resist the unjust laws of the Diệm government.

The Catholic Church has *never* expressed any sorrow or admiration for these Buddhist martyrs.<sup>5,6</sup>

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 14

<sup>2</sup> Ibid.

<sup>3</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. pp152-53

<sup>4</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 14

<sup>5</sup> Ibid.

<sup>6</sup> Contrast this with, for example, the beatification of 498 Spanish martyrs in October 2007, in the largest beatification ceremony in the history of the Catholic Church. Pope Benedict XVI paid tribute to the martyrs of the Spanish Civil War and put them on the path to sainthood. The Pope's mass beatification of clergy who were allied with Dictator General Franco's side during the War caused outrage on the Left in Spain. Some have criticised the beatifications as being an attempt to draw attention away from the Church's support of Franco and his methods. Critics have pointed out that only priests aligned with Franco's troops were honoured. Alejandro Quiroga, Professor of Spanish History at the University of Newcastle, characterised the beatifications as 'a very selective, political reading of the whole thing.'

### The Assassinations of Diệm and Nhu

In 1963, the Ngô family's grip on power became unstuck during the Buddhist Crisis. Nhu tried to break the Buddhists by using the Special Forces to raid Buddhist temples that left possibly hundreds dead. He framed the regular army for it.

However, Nhu was found out, and this discovery intensified plots by military officers, encouraged by the Americans, to turn against the Ngôs. Nhu was aware of the plots, but was confident that he could outmanoeuvre them. He 'was not surprised to learn of Lodge's complicity in the coup ...'<sup>1</sup> Accordingly, Nhu began to machinate a counter-coup, as well as the assassinations of US Ambassador Henry Cabot Lodge and other American and opposition figures.<sup>2</sup>

President Kennedy and his military advisors had become increasingly anxious about the military effect that Diệm's fanatical antagonism against the Buddhists might have in the general conduct of the US and South Vietnamese operations. Unless stopped at once, Diệm was becoming a serious obstacle to the efficient prosecution of the war against the communist North.

After prolonged and painful assessment, President Kennedy and his closest associates finally reached the conclusion that the only way to get rid of the Diệm regime was to get rid of Diệm himself.

Thus, the Buddhist Crisis ended in 1963, with Diệm losing the backing of his US patrons and being assassinated by major Nguyễn Văn Nhung. Diệm and Nhu were shot, gangland style, in the back of a personnel carrier supplied by the US.<sup>3,4</sup> This occurred during a CIA-inspired coup d'état that deposed his government.<sup>5</sup> While brief, the coup was violent, and it left the Kennedy administration allied with a junta whose means of ousting Diem – assassination – revolted world opinion.<sup>6</sup>

'Ultimately, Washington colluded in Diem's overthrow in the hope that his successor would be more responsive to American direction.'<sup>7</sup> 'Policymakers in Washington breathed a collective sigh of relief. All things considered, they felt, the coup had been a success.'<sup>8</sup>

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p4

<sup>2</sup> Wikipedia 'Ngô Đình Nhu' (2011)

<sup>3</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p189

<sup>4</sup> Photograph on the next page of Ngô Đình Diệm's body after being shot and killed in the 1963 coup that was supported by US President John F Kennedy. Source: National Archives of the US. Cited as being taken by an unnamed US official. Scanned from: Jones, Howard. *Death of a Generation*. This image is in the public domain.

<sup>5</sup> Wikipedia 'Ngô Đình Diệm' (2011)

<sup>6</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p174

<sup>7</sup> Ibid. p3

<sup>8</sup> Ibid. p178

Madame Nhu, rightly called the assassinations an ‘indelible stigma against the United States.’

Professor Seth Jacobs recorded that Kennedy’s administration had sanctioned and encouraged the coup. There had been constant contact between the generals and Lodge and various CIA officers in the months preceding the revolt. Lodge had lobbied for a change in the leadership of South Vietnam from the day he arrived in Saigon. The generals who murdered Diệm would not have acted without US approval. In spite of denial, the coup had been executed with Kennedy’s full knowledge.<sup>1</sup>



President Lyndon B Johnson called the CIA-inspired coup ‘the worst mistake we ever made.’<sup>2</sup> General J Lawton Collins, who served as President Eisenhower’s special representative to South Vietnam for six months at the start of Diệm’s reign, wrote later in his memoirs:

Unfortunately, my forecast of Diem’s inability to overcome the vast obstacles that beset him proved to be largely correct. Despite his, and our, failures in Vietnam, he was a dedicated Vietnamese patriot whose brutal murder was despicable and wholly unwarranted.<sup>3</sup>

Two years after the assassination, Cardinal Spellman told Dorothy Schiff, the publisher of *Post*, of his knowledge of President Kennedy’s involvement.<sup>4</sup>

There appears to be no evidence that Spellman, or the Holy See, ever expressed regrets at the murder of one of the Catholic Church’s most stalwart sons.

Twenty days after the assassination of the first Catholic president of South Vietnam (Ngô Đình Diệm), the first Catholic president of the United States (John Fitzgerald Kennedy), who had sanctioned the murder of Diệm, was also assassinated.

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p7

<sup>2</sup> Ibid. p186

<sup>3</sup> Ibid. p12

<sup>4</sup> Cooney, John. *The American Pope: The Life and Times of Francis Cardinal Spellman*. pp244-45

With the death of Diệm, the US's role from advice and support changed to that of active belligerency in a Vietnamese civil war.

The Vietnam War then spiralled into cataclysmic disaster.

The joint commitment of Washington and Pius XII to Diệm had proved to be one of the most ruinous foreign policy decisions of the post-World War era by the US and the Holy See.<sup>1</sup>

### **The Vietnam War** ***Escalating US Military Support***

The Gulf of Tonkin (Vịnh Bắc Bộ), is an arm of the South China Sea, lying off the coast of north-eastern Vietnam.

On 2 August 1964, North Vietnamese patrol boats fired on the US destroyer Maddox in the Gulf, and, after President Lyndon B Johnson asserted that there had been a second attack on 4 August (a claim later shown to be false), the US Congress almost unanimously endorsed the *Gulf of Tonkin Resolution* authorising the President to take 'all necessary measures to repel attacks ... and prevent further aggression.'

This Resolution is of historical significance because it gave President Johnson authorisation, without a formal declaration of war by Congress, for the use of 'conventional' military force in South East Asia. Specifically, the resolution authorised the President to do whatever was necessary in order to assist 'any member or protocol state of the Southeast Asia Collective Defense Treaty.' This authorisation included the use of armed forces.

The unanimous affirmative vote in the House of Representatives was 416 to 0. It was opposed in the Senate only by Democrats Wayne Morse and Ernest Gruening. Senator Gruening objected to 'sending our American boys into combat in a war in which we have no business, which is not our war, into which we have been misguidedly drawn, which is steadily being escalated.'<sup>2</sup>

The *Gulf of Tonkin Resolution* effectively gave the President the formal authority for full-scale US intervention in the Vietnam War.

The Johnson administration subsequently relied upon the resolution to begin its rapid escalation of US military involvement in South Vietnam, which began with the landing of US regular combat troops at Đà Nẵng in 1965, and the commencement of open warfare between North Vietnam and the United States. President Johnson ordered jets to be sent to South Vietnam and retaliatory bombing of military targets in North Vietnam.

In February 1965, US planes began regular bombing raids over North Vietnam, and US troop numbers were strengthened in South Vietnam. By the end of the year

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America's War in Vietnam 1950-1963*. p8

<sup>2</sup> Wikipedia 'Gulf of Tonkin Resolution' (2011)

American combat strength was nearly 200,000.<sup>1</sup>



Operation Starlite was the first major offensive regimental-size action conducted by a purely US military unit. It was a pre-emptive strike against the Việt cộng to nullify the threat of the Chu Lai Air Base. It involved 5500 Marines. They reported killing 614 Việt cộng and capturing others.

In June 1966, US planes began bombing major installations near Hà Nội and the neighbouring port of Hải Phòng (Haiphong), both of which had previously been spared.

In August 1967, President Johnson announced that US forces in Vietnam would be further increased to 525,000 by the following year. At the same time, US planes extended their bombings of North Vietnam to within 16 kilometres of the Chinese border.<sup>2</sup>

By the spring of 1968, much of the American public had concluded that the War was unwinnable; and opposition to it continued to increase.

In 1969, US military strength in South Vietnam peaked at over 541,000.

The anti-war movement was gaining strength in the United States. Nixon appealed to the 'silent majority' of Americans to support the war. But revelations of

<sup>1</sup> Photograph of a United States Air Force Boeing B-52D-60-BO Stratofortress dropping bombs over Vietnam. Source: National Museum of the USAF. Photo 061127-F-1234S-017. This file is in the public domain.

<sup>2</sup> *Encarta Encyclopedia* 'Vietnam War'

the Mỹ Lai Massacre<sup>1</sup> and the ‘Green Beret Affair’ provoked national and international outrage.



The Mỹ Lai Massacre (thảm sát Mỹ Lai) was the mass killing of between 347 and 504 unarmed civilians in South Vietnam on 16 March 1968. It was committed by US Army soldiers from Company C, 1st Battalion, 20th Infantry Regiment, 11th Brigade, 23rd (Americal) Infantry Division. Victims included men, women, children, and infants. Some of the women were gang-raped and their bodies mutilated. Twenty-six soldiers were charged with criminal offenses, but only a platoon leader in C Company was convicted. Found guilty of killing 22 villagers, he was originally given a life sentence, but served only three and a half years under house arrest.<sup>2</sup>

The war was the central issue of the 1972 US presidential election. Nixon's opponent, George McGovern, campaigned on a platform of withdrawal from Vietnam. Nixon's National Security Adviser, Henry Kissinger, continued secret negotiations with North Vietnam's Lê Đức Thọ. In October 1972, they reached an agreement. However, South Vietnamese President Thiệu demanded massive changes to the agreement. The negotiations became deadlocked. Hà Nội demanded new changes.

### ***Operation Linebacker II***

To show his support for South Vietnam and to force Hà Nội back to the

<sup>1</sup> Photograph of the Mỹ Lai massacre. Date: 16 March 1968. Source: The Acts of the Democracies [http://www.krysstal.com/democracy\\_vietnam\\_mylai.html](http://www.krysstal.com/democracy_vietnam_mylai.html). Author: Ronald L. Haeberle. This image is in the public domain.

<sup>2</sup> Wikipedia ‘My Lai Massacre’ (2017)



negotiating table, President Nixon ordered Operation Linebacker II. This operation was a US Seventh Air Force and US Navy Task Force 77 aerial bombing campaign, conducted against targets in North Vietnam during the final period of US involvement in the Vietnam War. The operation was conducted from 18 to 29 December 1972.



Linebacker II was to be a 'maximum effort' bombing campaign to 'destroy major target complexes in the Hanoi and Haiphong areas, which could only be accomplished by B-52s'.<sup>1</sup> It involved the largest heavy bomber strikes launched by the US Air Force since the end of World War II. Linebacker II was a modified extension of Operation Linebacker bombings conducted from May to October, when the emphasis of the new campaign shifted to attacks by B-52s rather than smaller tactical fighters.

The offensive destroyed much of the remaining economic and industrial capacity of North Vietnam. Simultaneously Nixon pressured Nguyễn Văn Thiệu to accept the terms of the agreement, threatening to conclude a bilateral peace deal and cut off American aid.

### ***The End of US Military Involvement in Vietnam***

On 15 January 1973, President Nixon announced the suspension of offensive action against North Vietnam. The *Paris Peace Accords* on 'Ending the War and Restoring Peace in Vietnam' were signed on 27 January 1973, officially ending direct US involvement in the Vietnam War. A cease-fire was declared across North and South Vietnam. The *Accords* stipulated a sixty-day period for the total withdrawal of US forces. 'This article', recorded Peter Church, 'proved ... to be the only one of the Paris Agreements which was fully carried out.'<sup>2</sup>

<sup>1</sup> Photograph of a US Air Force Boeing B-52G-125-BW Stratofortress from the 72nd Strategic Wing waiting beside the runway at Anderson Air Force Base, Guam, as another B-52 takes off for a bombing mission over North Vietnam during Operation Linebacker II on 15 December 1972. Author: USAF. Source: US Defense imagery photo VIRIN: DF-SN-84-11616. This file is in the public domain.

<sup>2</sup> *A Short History of South-East Asia* (ed. Peter Church) pp193-94

In April 1975, Sài Gòn the capital of South Vietnam, fell to the communists. The following year on 24 June 1976, the first session of the Vietnamese National Assembly opened in Hà Nội in the North. On 2 July 1976, North and South declared themselves reunited as the Socialist Republic of Vietnam, thus ending 20 years of separation.

### Final Summation

The US-Vatican Vietnam War was a futile effort of intervention in a distant land of a people who were working out ‘their own unique destiny.’<sup>1</sup>

The Holy See and the US failed in this ambitious project ‘to impose a Western-style Catholic-led satellite regime on the territory of an Asian nation.’

‘Vietnam is a classic example of effective Catholic pressure by pushing America, inch by inch, into the Vietnamese quicksand.’<sup>2</sup>

The key Catholic manipulators in fomenting and abetting the Vietnam War were Pope Pius XII, Cardinal Spellman, Joseph McCarthy, Joseph Kennedy and his son John F Kennedy.

The Catholic lobby specialised in recruiting the most influential Catholics or pro-Catholic personalities in the US administration. The most successful recruiter of them all was the ‘master builder of political intrigues, Cardinal Spellman of New York’.<sup>3</sup>

A Catholic doctor, Thomas Anthony Dooley III, published a fabricated narrative of his experiences in Vietnam in a book entitled *Deliver Us from Evil*. ‘It was one of the most influential works of propaganda produced during the Cold War, and the most significant in terms of cementing America’s alliance with Diem.’<sup>4</sup>

The ultimate reason why people died in Vietnam was Pius XII’s Holy See’s passionate desire to make the Asian region Roman Catholic. ‘From the very beginning this religious motivation helped set in motion the avalanche that was to cause endless agonies in the Asiatic and American continents.’<sup>5</sup>

In the process, ‘the manipulation of our [US] presidents was a masterpiece.’<sup>6</sup> ‘The tragedy of Vietnam will go down in history as one of the most pernicious

<sup>1</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America’s War in Vietnam 1950-1963*. p188

<sup>2</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 19

<sup>3</sup> Ibid.

<sup>4</sup> Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America’s War in Vietnam 1950-1963*. p46

<sup>5</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Preface

<sup>6</sup> Ibid. Publisher’s Foreword.

deeds of the contemporary alliance between politics and organized religion.’<sup>1</sup>

Despite accumulating evidence that the goal of an independent, non-communist South Vietnam was unattainable, United States presidents Dwight D Eisenhower, and John F Kennedy invested billions of taxpayers’ dollars and indeterminable immoral capital in what was termed ‘the Diem experiment’.<sup>2</sup>

The American commitment in Vietnam reached a peak of over 500,000 troops and lasted nearly 12 years before it ended in failure. It involved the participation of more than 5.5 million American men.<sup>3</sup>

### Pius XII’s Legacy

Pope Pius XII died on 9 October 1958; but the wheels that he had so vigorously and persistently set in motion had already resulted inevitably in the Vietnam War.

It has been estimated that during this war, more than two million Vietnamese were killed, 3 million Vietnamese were wounded, hundreds of thousands of children were orphaned, and about 12 million people became refugees.

In addition, more than 47,000 Americans were killed in action, nearly 11,000 died of other causes, and more than 300,000 were wounded. Approximately 2500 US personnel are still unaccounted for. 60,000 Australian personnel were also engaged in the war zone.

The direct financial cost of the Vietnam War has been estimated at \$200,000,000,000.

The economic and social costs of this Vatican-American intervention are beyond measure.

Pius XII has been nominated the ‘Architect of Peace’.

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*What difference does it make to the dead, the orphans and the homeless, whether the mad destruction is wrought under the name of totalitarianism or in the holy name of liberty or democracy.* Mahatma Gandhi

<sup>1</sup> Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Preface

<sup>2</sup> See, for example: Jacobs, Seth. *Cold War Mandarin: Ngo Dinh Diem and the Origins of America’s War in Vietnam 1950-1963*. p185

<sup>3</sup> *U.S. News and World Report*, October 10, 1983. Source: Manhattan, Avro. *Vietnam: Why did We Go? The Religious Beginnings of an Unholy War*. Ch 15



## **17 – The Life and Death of Pius XII**

### **His Life**

Eugenio Pacelli's life is incomparable.

He was a 'manipulator of statesmen and nations'.

The consistency of Pius' lifelong preoccupation with diplomacy 'lies beyond doubt.'

This ecclesio-legalistic diplomat, politician, and lauded 'Architect for Peace', had an affinity for combat. He has the unique distinction of being partially responsible for the outbreak of four major wars (World War I, World War II, the Korean War, the Vietnam War). Additionally, he supported Hitler's invasion of Russia; endorsed the Second Italo-Ethiopian War; praised Franco's victory in the Spanish Civil War; sent his blessings to Monsignor Jozef Tiso, the anti-Semitic dictator of the Nazi puppet state of Slovakia; failed to criticise Italy's invasion of Albania; supported Mussolini's Greco-Italian War; financed and encouraged Ante Pavelić, the genocidal dictator behind the 1941 Yugoslav War; was a significant player in fuelling the Cold War and advocating atomic strikes; involved himself in the Korean War; and was a major power behind the instigation of the Vietnam War.

### **World War I**

Pacelli's 1914 *Serbian Concordat* almost certainly contributed to the onset of World War I.

It was one of the deadliest conflicts in history. There were more than 16 million deaths and 20 million wounded.

Of the 60 million European military personnel who were mobilised from 1914 to 1918, 8 million were killed, 7 million were permanently disabled, and 15 million were seriously injured. Austria-Hungary lost 17% of its active male population, Germany lost 15%, and France lost 10.5 percent.

### **Italo-Ethiopian War**

The Second Italo-Ethiopian War (1935-1936) was fought between the armed forces of the Kingdom of Italy, under Dictator Benito Mussolini, and the armed forces of the Ethiopian Empire. It resulted in the occupation of Ethiopia and its annexation into the newly created colony of Italian East Africa.

Approximately 630,000 people died during and immediately after this war.

Cardinal Pacelli believed that Mussolini's claim to parts of the Ethiopian Empire was reasonable because they were areas where 'slavery and disorder' reigned and Ethiopia's ruler Haile Selassie had little influence. He suggested that Pius XI advise Mussolini to strengthen his pro-war propaganda in the US.

### **Spanish Civil War**

The Spanish Civil War was a major conflict fought between left- and right-wing factions from July 1936 to April 1939.

Francisco Franco was the general and leader of the right-wing Nationalist forces

that overthrew the democratic Spanish Republic.

When the Spanish Republic was finally crushed by the fascists, Pius XII sent a telegram to Franco praising Spain's 'Catholic victory'. In his radio address, 'With Immense Joy', Pius congratulated the Spanish rebels on their victory:

With great joy we address you, dearest sons of Catholic Spain, to express our paternal congratulations for the gift of peace and victory, with which God has chosen to crown the Christian heroism of your faith and *charity* ...

Accordingly, Franco's banner was raised over Pius XII's Vatican.

At least 400,000 people died during this war.

Additionally, tens of thousands of executions were implemented by Franco's military dictatorship during the first years after the War.

### **1939 Slovak Annexation**

On 14 March 1939, the Slovak parliament, under Monsignor Jozef Tiso, declared the independence of Slovakia. The government immediately aligned itself with the Third Reich, and signed a Treaty of Protection that effectively permitted Germany to interfere in Slovak internal affairs.

Later, Tiso became the self-styled 'Vodca' ('Führer') of the country. Under him, the Slovak state paid the German state to remove the country's Jews. They were sent 'like discarded beer cans' to concentration camps in Poland, where most of them were eliminated.

More than 112,000 people perished during this period.

Pius XII sent his blessings to Tiso and addressed him as 'My dear son'. He *never* attempted to prevent the genocide.

### **Italian Invasion of Albania**

The Italian invasion of Albania (April 1939) was a brief military campaign by Benito Mussolini against the Kingdom of Albania. Albania was rapidly overrun, and the country was made part of Greater Italy and the Italian Empire.

The number of casualties in these battles is disputed.

Pius XII was under intense international pressure to denounce the invasion. He said nothing, and the Holy See refused to criticise Mussolini.

### **Greco-Italian War**

The Greco-Italian War was a conflict between Mussolini's Italy and the Kingdom of Greece. It lasted from October 1940 to April 1941.

The initial Italian goal was the establishment of a Greek puppet state under Italian influence. Later, the Germans joined the attacking forces, and, with the fall of Crete in May 1941, all of Greece was under the complete control of the Axis. It then endured a harsh joint occupation by Germany, Italy and Bulgaria.

The Italian army suffered over 100,000 casualties, the Greeks more than 90,000.

During the days that followed this unprovoked invasion, Pius XII blessed a gathering of two hundred Italian officers, ‘We bless all you who serve the beloved Fatherland with fealty and love.’

## **World War II**

Pacelli, more than anyone else outside Germany, ‘helped Hitler to power.’

Hitler said ‘To attain our aim we should stop at nothing even if we must join forces with the devil ...’, referring to his agreeing to Pacelli’s *Reichskonkordat*.

The resulting World War II was the most widespread and deadliest war in history. It directly involved more than 100 million people from more than 30 different countries. It resulted in an estimated 50 million to 85 million fatalities.

The direct and indirect financial and the human costs are incalculable.

‘Operation Barbarossa’ was a part of Hitler’s eastward expansion. It was the code name for Germany’s invasion of the Soviet Union. It commenced on 22 June 1941. Over the course of this operation, about 4,000,000 soldiers of the Axis Powers invaded the USSR along a 2900 kilometre front. It was the largest invasion in the history of warfare.

Additional forces came from Catholic countries – thanks to Pius’ active encouragement of Catholic volunteers for the Russian front.

As Hitler’s armies crossed the Russian frontier, Sister Pascalina Lehnert, Pius XII’s confidante, showed as much jubilation as did Pius himself. They both joined in joyful prayers and asked God to intercede for a total Nazi victory in Russia.

## **1941 Yugoslav War**

In 1939, setting the pattern for events during World War II, Eugenio Pacelli ‘warmly endorsed’ Croat nationalism.

Ante Pavelić was the brains behind political murders that preceded the disintegration of Yugoslavia. He enjoyed the protection of Pacelli ‘who helped him via diplomatic and monetary means to achieve his ultimate objective’, the creation of a Roman Catholic State of Croatia.<sup>1</sup>

German, Italian, Hungarian, and Bulgarian forces attacked Yugoslavia. The Luftwaffe bombed Belgrade and other major Yugoslav cities. The Axis then split up Yugoslavia, and granted the Catholic Croats autonomy under Nazi tutelage. Thus the barbaric ‘Roman Catholic Independent State of Croatia’ was established as a Nazi puppet state, ruled by the Croatian fascist militia.

Croatia’s genocidal leader, Ante Pavelić, the ‘Butcher of the Balkans’, received special blessings from Pius XII. Pius never attempted to prevent the genocide.

<sup>1</sup> Manhattan, Avro. *The Vatican’s Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century*. Ch 3. ‘The Birth of a Monster: The Independent Catholic State of Croatia’. p27

### Atomic Warfare

Pius was pro nuclear. He advocated a pre-emptive atomic war against the Soviet Union; and a month after the outbreak of the Korean War he issued an encyclical on world peace in which he did not oppose the use of atomic weapons, as the *Stockholm Appeal* wanted.

### Cold War

Pius XII was a paranoiac. His chronic obsession with Communism made him an advocate of a pre-emptive strike against Soviet Russia.

His skilful amalgamation of papal diplomacy and religious administrative might, and his use of organised credulity, ‘made of the Pope one of the supreme war leaders in the active promotion of a third World War.’ The Vatican, which claimed to be a centre of peace, became ‘a vast, sinister centre of war.’

Pius went so far as to encourage Catholics to volunteer for the Russian front.

In the hands of Pius, the cult of Our Lady of Fátima was expressly transformed into a psychological weapon of war directed at conditioning millions of Catholics to accept the outbreak of an atomic conflict.

In the end, Our Lady and her much lauded cult failed to produce her predicted conversion of Russia, and Pius XII’s pre-emptive World War III against that country did not eventuate – it was replaced by the Vietnam War.

### Korean War

Korea was annexed by the Empire of Japan in 1910.

In 1945 when Japan was defeated in World War II, Korea was divided into two occupied zones, with the north occupied by the Soviet Union and the south by the United States.

Negotiations on unification failed, and in 1948 two separate governments were formed: the Democratic People’s Republic of Korea in the north, and the Republic of Korea in the south. The conflicting claims of sovereignty led to the North’s invasion of the South.

This incursion, on 25 June 1950, was seen by Pius XII as a further example of the menacing spread of atheistic international Communism.

Consequently, Pius XII was the religious pivot upon which the Catholic crusade against Communism revolved. New York’s Francis Cardinal Spellman’s ‘most important friend in Rome was Eugenio Pacelli’. Spellman, acting as Pius’ spokesman in the US, greatly influenced American politicians and public opinion against this perceived menace. Through Spellman, Pius steered US military power against communism in Korea.

The resulting incursion quickly developed into the Korean War. It became an international war involving the United States and 19 other nations. The Soviet Union and the People’s Republic of China, also, soon became deeply involved.

In July 1953 a truce agreement was signed at P’anmunjŏm. This committed both



sides to a cease-fire; but the two countries remain officially at war because a formal peace treaty was never signed.

The Korean War resulted in the deaths of about 1,300,000 South Koreans, many of whom were civilians; 1,000,000 Chinese; 500,000 North Koreans; and about 54,000 Americans. Several million Koreans temporarily became refugees, and much of South Korea's industrial plant was damaged. North Korea was utterly devastated by US bombing. The economic and social damage of the war to Korea was incalculable.

### **Vietnam War**

The Vietnam War was a religio-political war.

Pius XII was a major player in fomenting and abetting the religious, political, and social environment that led to the War.

It has been estimated that during this divisive conflict, more than 2 million Vietnamese were killed, 3 million were wounded, hundreds of thousands of children were orphaned, and 12 million people became refugees. Vietnam became the most heavily bombed country in history.

More than 47,000 Americans were killed in action, nearly 11,000 died of other causes, and more than 300,000 were wounded.

The direct financial cost of this avoidable war has been estimated at \$200,000,000,000. Its indirect costs are incalculable.

Notwithstanding the vast effort put into the prelude to the War by Pius XII and his Church, and into the War itself by the West, under the direction of Hồ Chí Minh the Communist North was the final victor.

### **Pius' Autocracy**

Eugenio Pacelli's extensive dark side included his 'tortuous diplomacy' and his many catastrophic concordats and political campaigns in which European countries were mere pawns 'on the chessboard of his Great Design'. By means of this self-elevating Great Design 'the autocratic and remote Pontiff had forged a militant [ecclesiastic] dictatorship.' This mentality led him to 'despise democracy and the parliamentary system.' Pacelli's life was directed to the control of others.

### **Pius' Fascism**

In a session of the Congregation for Extraordinary Ecclesiastical Affairs, Pacelli stated 'It is useful for the Holy See to place itself in the Fascist bloc'. Accordingly, he supported several militant fascist regimes and military dictatorships, and endorsed their terrorist campaigns.

He also stated that it would be an error if Hitler were not to visit the Holy See on his trip to Rome.

Eventually, Pius' continuing support of these many tyrants left him 'holding a withered fascist flower.'

Nevertheless, he maintained to the end his 'fiction of papal neutrality'.

### Pius' Anti-Semitism

Notwithstanding apologists' claims to the contrary, Pius' anti-Semitism was revealed on many occasions.

While still a nuncio, Pacelli's reports 'contain anti-Semitic stereotypes. Disparaging remarks about Jews are particularly frequent in his reports ...'

During 1941 and 1942, *La Civiltà Cattolica* was controlled by Pius XII. It attacked the Jews for such mythic sins as 'malice ... injustice, impiety, infidelity, sacrilege.'<sup>1</sup> When Vichy Marshal Pétain sought the approval of the Holy See for the introduction of the *Statut des Juifs*, the reply was explicit: 'The Holy Father does not disapprove of the recent anti-Jewish measures.'

Professor emeritus of the Gregorian University, Father Peter Gumpel, confirms: 'It is true that in his public protests Pius XII never used the word "Jew"'.<sup>2</sup>

Pius disdained to recognise the Jews of Rome as members of his Roman flock. He did not intervene to save them. In contrast to his saying prayers for the repose of the soul of genocidal Adolf Hitler, there is no record of his ever having offered a single public prayer, or psalm, or lamentation, or celebrated a Mass for the Roman Jews, either during their terrible ordeals or after their deaths.

### Pius and the Holocaust

Carlo Falconi, the well-known Italian writer on religious affairs, found that an objective examination of the known documents<sup>2</sup> enabled three irrefutable observations. firstly, Pius XII *never* promulgated an explicit and direct condemnation of the war of aggression and the acts of violence carried out by the Axis Powers. Secondly, Pius had *full knowledge* of the gravity of the facts from the earliest stages – possibly greater than that of any other head of state in the world. Thirdly, Pius continued to *remain silent* even though he received ceaseless appeals from victims and governments asking him to speak out.<sup>3</sup>

Pius abstained from signing the Allied declaration condemning the extermination of the Jews; and he *never* declared it a sin for Catholics to participate in the slaughters.

### Pius the Germanophile

Particularly significant, are the facts that Pacelli: after having moved to Bavaria in 1917, was an ardent Germanophile for the rest of his life; assisted the destitute Hitler financially; led the German Church 'into a moral abyss'; 'sold the soul of the Church to the Nazi Devil'; was 'an accomplice to Nazi murderers'; wrote that the Nazi invasion of France assured conditions 'favourable to bringing about a reawakening of the entire nation'; and defended the horrendous policies of the Nazis

<sup>1</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p202

<sup>2</sup> As at December 1964.

<sup>3</sup> Falconi, Carlo. *The Silence of Pius XII*. p29

in Poland. Indeed, Pius declined to condemn the double invasion of Poland, because he did not want the Holy See 'to become a platform for Polish objections against Germany'.

Even 'at the end of 1943 the pope and the highest dignitaries of the church were still wishing for victorious resistance by the Nazis.' Accordingly, Pius *never* publicly condemned Nazi war crimes or Nazi Germany to the end.

Yad Vashem's Jerusalem Holocaust Memorial states of Pacelli:

when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime to preserve the Church's rights in Germany, even if this meant recognizing the Nazi racist regime.

It has been recorded that Pius even went to the Papal Chapel and said silent prayers for the repose of the souls of Mussolini and Hitler.

After the Second World War, Pius perverted international justice, launched an attack on the official war crimes trials, and assisted and provided refuge for, and defence of Nazi and other war criminals and mass murderers.

### **Pius' Extended Icy Silence**

Dr Carmen de Montefiores, a native Puerto Rican writer living in the US, correctly points out that oppression can only survive through silence.

The Nazi's scientifically organised 'Final Solution', the greatest genocide ever known in human history, beyond all previous cruelty in its scope and savagery, was *never* mentioned explicitly, and was *never* explicitly condemned by Pius XII.

Regardless of pleadings throughout the world, Pius *never* publicly decried Nazi war crimes or Nazi Germany to the end.

Pius *never* condemned the genocides by Catholics in Catholic Croatia and in Catholic Slovakia.

Pius' wartime silence has been found to be 'the canonical example of collusion and collaboration.'

Pius was also silent about almost every atrocity throughout the 1930s and 1940s, and he also preserved a relative silence on such post-War matters as financial corruption within the Church and the abominable behaviour of certain clerics in Sicily.

While some of his proponents have argued that Pius demonstrated prudential wisdom in his wartime silence, nonetheless the fact remains that in the midst of what Winston Churchill called the greatest crime registered in history, prudence and silence were not equivalent.<sup>1</sup> Professor Chadwick has pointed out that 'when what a moral situation needs is an explosion ... let wisdom be damned.'<sup>2</sup>

Dramatist Rolf Hochhuth succinctly summed up the consequences of Pius' icy silence: 'Perhaps never in history have so many human beings paid with their lives

<sup>1</sup> See, for example: Fr Andrew Greeley, *The New York Times*. <http://www.nytimes.com/1999/05/04/opinion/how-can-the-vatican-stay-neutral.html> (2014)

<sup>2</sup> Chadwick, O. 'Pius XII: The Legends and the Truth.' *The Tablet*, 28 March 1998, p401

for the passivity of a single statesman.'

Martin Luther King, Jr has called attention to the fact that 'Our lives begin to end the day we become silent about things that matter.' Affirming, Father Andrew Greeley, Catholic theologian and Professor of Sociology, reminded humanity that 'the ancient principle of Catholic moral theology applied then, as it does today: silence presumes consent.' 'Qui tacet consentit.'

Dr Paul O'Shea, also, confirms that 'all the major religious traditions say that one cannot be mute, one cannot be silent in the face of overwhelming evil.' Pius XII was silent.

### **Pacelli's Hypocrisy**

While Pacelli was Cardinal Secretary of State, the Holy See invested in Istituto Farmacologico Serravallo di Roma, – Italy's largest manufacturer of birth control products. Additionally, Pius was a blatant nepotist, and was involved in the immoral and 'unethical Vatican Bank'. 'Supporting both sides financially in the war was explained by the Pope as a form of neutrality.'

### **Pacelli's Personality**

Pacelli: possessed an 'arrogant and authoritarian manner'; combined spectacularly bad political judgement with a profoundly damaged psyche; was 'not only an ideal pope for the Nazis' Final Solution, but a hypocrite'; 'detested Catholic democratic parties as inimical to papal authority'; perceived himself as a demigod; and was, over all, 'a deeply flawed human being'.

### **Lessons to be learned**

Society generally, and the Catholic Church particularly, can learn from Eugenio Pacelli's multitude of mistakes, political and otherwise.

As Professor of History, Gerald Steinacher, notes: 'A society that can face the dark episodes in its own history is capable of drawing lessons from the past in order to shape a better future.'<sup>1</sup> Similarly, Martin Pollack, journalist, writer and translator, explains that:

We can only meet the ghosts of the past with openness. Any attempt to expel them, to make them disappear by remaining silent, by closing our eyes or blocking our ears, is inevitably doomed to failure.<sup>2</sup>

### **Comments and Criticisms surrounding Eugenio Pacelli**

Heinrich Brüning, the German Chancellor from 1930 to 1932, wrote of Pacelli:

All successes could only be attained by papal diplomacy. The system of concordats led him and the Vatican to despise democracy and the parliamentary

<sup>1</sup> Steinacher, Gerald. *Nazis on the Run: How Hitler's Henchmen fled Justice*. p289

<sup>2</sup> Pollack, Martin. 'Mutmassungen über ein Verbrechen: Was ist es, das den Menschen den Mund verschliesst? Das Massaker im österreichischen Rechnitz in März 1945'

system ... Rigid governments, rigid centralisation, and rigid treaties were supposed to introduce an era of stable order ...<sup>1</sup>

Peter Godman confirmed that:

Pacelli recognized the movement headed by the Führer for what it was.

Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary of America stated in 1940:

No rebuke has come to Nazism from Pope Pius XI and his successor, Pope Pius XII.

Carlo Falconi, in his book *The Silence of Pius XII*:

[Pius XII failed his duty] to Christianity and mankind. His refusal to speak out played into the hands of evil and this grew bolder and fiercer and became more provocative. Silence amounted to complicity with iniquity ...<sup>2</sup>

And:

his unconscious professional deformation explains the final victory of the diplomat over the man of God.<sup>3</sup>

Paul I Murphy:

Pacelli's 'love of pomp and adulation'.<sup>4</sup>

Stanisław Musiał, secretary from 1986 to 1994 of the Commission of the Polish Episcopate for Dialogue with Judaism, and editor of the Catholic weekly *Tygodnik Powszechny* (*General Weekly*):

We [Catholics] were in silence during the Shoa. Maybe Pope Pius XII was a good man, but he did not lead as a shepherd, or help form a consciousness of 'Thou shall not kill.' And for this reason we should not falsify the historical perspective.<sup>5</sup>

Rabbi Eric H Yoffie, president of Union of American Hebrew Congregations:

I simply cannot understand the failure of the Pope to speak out.

Yisrael Meir Lau, Israeli Chief Rabbi:

Pius XII, did nothing to either condemn it [the Holocaust] or protest against it; his standing by while blood was being shed deserves full condemnation, on behalf of future generations as well. At Yad Vashem in Jerusalem, there is an avenue on which every tree is dedicated to the memory of a Righteous Gentile.

<sup>1</sup> Quoted in: Cornwell, John. *Hitler's Pope: The Secret History of Pius XII*

<sup>2</sup> Carlo Falconi. *The Silence of Pius XII*. pp72-73

<sup>3</sup> Ibid. p97

<sup>4</sup> Murphy, Paul I and R Rene Arlington. *La Popessa*. p401

<sup>5</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p181

Had Pius XII fulfilled his basic duty, this avenue would be much longer and the lives of many more Jews would have been saved during those horrible days.

Elan Steinberg, executive director of the World Jewish Congress 2001, speaking on the discovery of a report by Archbishop Montini on the Soviet occupation of Berlin:

In a sense, it's an indictment of the dual standard of morality practiced by Pius XII. They [Holy See] have no hesitation in properly charging the Soviets with atrocities but tragically failed to do so when it came to the murder of the Jews in the Holocaust.

Rabbi Marvin Hier, Dean of the Simon Wiesenthal Center:

The facts are that Pius XII was the best informed leader on what was happening in Europe during the Holocaust. Yet unlike many priests and bishops who risked their lives and showed great courage in defying Hitler, the Pope sat in stony silence as millions of Jews were murdered in the death camps.<sup>1</sup>

In 2006, correspondence was discovered between Haim Barlas, an emissary of the Jewish Agency sent to Europe to save Jews in the 1940s, and Giuseppe Roncalli, who later became Pope John XXIII. Roncalli expressed criticism of the Vatican's silence during the War.<sup>2</sup>

On Pius XII's lack of public protest, Yad Vashem's Jerusalem Holocaust Memorial states:

In 1933, when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime ... even if this meant recognizing the Nazi racist regime ... Even when reports about the murder of Jews reached the Vatican, the Pope did not protest either verbally or in writing. In December 1942, he abstained from signing the Allied declaration condemning the extermination of the Jews. When Jews were deported from Rome to Auschwitz, the Pope did not intervene

Yehuda Bauer, Professor of Holocaust Studies at the Avraham Harman Institute of Contemporary Jewry at the Hebrew University of Jerusalem, delivered a speech to the German Bundestag on 27 January 1998, in which he said:

I come from a people who gave the Ten Commandments to the world. Time has come to strengthen them by three additional ones, which we ought to adopt and commit ourselves to: thou shall not be a perpetrator; thou shall not be a victim; and thou shall never, but never, be a bystander.

The Jewish Virtual Library concludes:

it is hard to escape the conclusion that the Pope, like so many others in positions

<sup>1</sup> *Wikipedia* 'Pope Pius XII' (2014)

<sup>2</sup> Schoenberg, Shira. *Pope Pius XII and the Holocaust*. <http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html> (2007)

of power and influence, could have done more to save the Jews.

Rabbi Richard L Rubenstein, Professor Emeritus of the University of Bridgeport:

Over time I have become convinced that during World War II Pope Pius XII and the vast majority of European Christian leaders regarded the elimination of the Jews as no less beneficial than the destruction of Bolshevism.<sup>1</sup>

Schmuley Boteach, Orthodox Rabbi:

Yet, if the Roman Catholic Church pursues its plans to canonize Pope Pius XII, it will be more damaging to its reputation than another huge explosion of pedophile priest scandals. For even child molestation – evil and sinister as it is – remains a step below complicity in the extermination of millions of people and ordering mass kidnapping, two great sins among many by which Pius XII disgraced himself.

Rev Dr John M Morley<sup>2</sup> has argued that the Jewish situation had a very low priority in Pius' vision. Jews and Judaism were of no great importance for the Pope. Dr Morley found that Vatican diplomacy failed the Jews during the Holocaust because it did not do all that it would have been possible to do on their behalf; it neglected the needs of the Jews; it exhibited reserve rather than humanitarian sympathy; it abandoned its own ideals.<sup>3</sup> In this way, the Vatican acted:

in ways that ignored the depth of suffering that was so widespread among both Christians and Jews.<sup>4</sup>

Emil Carlebach, Jewish survivor of Buchenwald:

With an unequalled cynicism the Vatican 'suada' [art of persuasion] refers to a few Catholics who took a firm stand against the fascistic atrocities – and omits the fact that the Pope and his bishops did not support these courageous priests at all.<sup>5</sup>

Michael Lerner, progressive Rabbi and editor of *Tikkun*:

We can't help but notice that under Cardinal Ratzinger's tutelage, the Church began moves to elevate the infamous Pope Pius XII to the status of saint. Instead of repenting for the failure of the Church to give unequivocal messages telling all Catholics that they would be prevented from receiving communion for collaborating or cooperating in any way with Nazi rule, or for failing to hide and protect Jews who were marked for extermination, Ratzinger has sought to

<sup>1</sup> Pope Pius XII and the Holocaust. Wikiquote 'Pope Pius XII' (2008)

<sup>2</sup> Fr Morley received his Doctorate of Ministry from the Jesuit School of Theology at Berkeley, California.

<sup>3</sup> Quoted in: Jewish Virtual Library. *The Vatican & the Holocaust: Pope Pius XII & the Holocaust*

<sup>4</sup> Morley, John E. *Vatican Diplomacy and the Jews During the Holocaust 1939-43*. pp208-9

<sup>5</sup> Wikipedia 'Pope Pius XII' (2014)

whitewash this disgraceful moment in Church history.<sup>1</sup>

Rolf Hochhuth, in *Sidelights on History*, effectively stated that Pius XII must have realised, had he given any thought to the matter, that a protest by him against the Nazis would have elevated the Church in the eyes of the world; cannot have been anguished by the extended suffering of defenceless people; was a fence-sitter; was an overambitious careerist; left a legacy of 22 volumes of discourses that reveal that he was occupied by trivialities during the period of the Holocaust.<sup>2</sup>

In the words of David Bird:

It's hard to summon either respect for the morality, or sympathy for the emotional disappointments, of such an individual.

Former lay missionary and respected Catholic teacher Gerald Darring's appraisal is that:

Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII.

Gerald Darring also raises the question:

Eugenio Pacelli had never been a pastor before he was elected pope; *his lifelong perspective had been diplomatic*. How much should the Catholic Church, a community of disciples of Jesus Christ, be controlled by diplomatic interests?<sup>3</sup>



*Ponte Settimia Spizzichino*<sup>4</sup>

<sup>1</sup> Wikiquote 'Pope Pius XII' (2014)

<sup>2</sup> Quoted in: Jewish Virtual Library. The Vatican & the Holocaust: Pope Pius XII & the Holocaust

<sup>3</sup> <http://www.shc.edu/theolibrary/resources/08Vatican.htm> (2014)

<sup>4</sup> Photograph: A white steel bridge, inaugurated in June 2012, is dedicated to Settimia Spizzichino. This memorial bridge links via Ostiense to Garbatella, the neighbourhood where Settimia lived until her death in



Settimia Spizzichino, the sole Roman Jewish woman survivor from the death camps:

I came back from Auschwitz on my own. I lost my mother, two sisters and one brother. Pius XII could have warned us about what was going to happen. We might have escaped from Rome and joined the partisans. He played right into the Germans' hands. It all happened right under his nose. But he was an anti-Semitic pope, a pro-German pope. He didn't take a single risk. And when they say the Pope is like Jesus Christ, it is not true. He did not save a single child.

Professor Friedrich Heer, who was brought up a Catholic, criticises Pius for having made it possible:

to gloss over the horrors, the brutal murders, and violations of human dignity, such as have been committed by Catholic statesmen, national leaders, dictators, and generals of the ilk of Pavelić, Tiso, Mussolini, Franco, Salazar, Syngman Rhee, Trujillo, many other lesser dictators, and even Adolf Hitler himself.

In his book, *The Silence of Pius XII*, Carlo Falconi finds of Pius XII that:

his unconscious professional deformation explains the final victory of the diplomat over the man of God.<sup>1</sup>

Peter de Rosa, former Jesuit Professor of Metaphysics and Ethics at St Edmund's College, and later Dean of Theology at Corpus Christi in London, concludes that the only satisfactory explanation for Pius' continuous silence over the Holocaust is that:

He was first and foremost a Catholic; a Catholic before he was a Christian or a human being.

### **Pius XII Epitomised**

Andrei Sheptyts'kyi, Metropolitan of the Ukrainian Greek Catholic Church, wrote to Pius XII in August 1942 describing the atrocities and mass murders being carried out by the Nazis against the Jews and other local people.

Detached, sanctimonious and unperturbed, Pius quoted from the *Book of Psalms*, and advised Sheptyts'kyi to:

bear adversity with serene patience.

2000. Description: Ponte Settimia Spizzichino, known also as 'Cavalcavia Ostiense' at Garbatella. Photo made during the second course to Toponomastica Femminile Association made by Wikimedia Italia in Rome, at the Roma Tre University and Garbatella urban area. Date: 16 July 2016. Source: own work. Author: Camelia.boban. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International license.

<sup>1</sup> Falconi, Carlo. *The Silence of Pius XII*. p97

## Pius XII's Implicit Acceptance of a Mass Murderer

### *Rudolf Höss*

Rudolf Franz Ferdinand Höss was the architect and SS Kommandant of the death camp at Auschwitz-Birkenau, the largest killing centre ever created. He has been described as one of history's greatest mass murderers.

Höss was a Catholic. He committed genocide as a Catholic. He was executed a Catholic.



*Höss<sup>1</sup> – the Church of Rome never excommunicated him; and by its pronounced silence the Holy See under Pope Pius XII effectively sanctioned his diabolical acts.<sup>2</sup>*

## Pius XII's Support for Mass Murderers

### *Franz Paul Stangl*



Franz Stangl<sup>3</sup> was raised a Catholic. He was known as 'The White Death'. He became superintendent of the 'T4 Euthanasia Programme' in which between 75,000 and 250,000 mentally and physically handicapped people were sent to be killed. In 1942 he was transferred to Poland where he became Commandant of the Sobibór camp. After the War, he escaped to Italy with the help of the Vatican's 'Ratline' network. Thence he escaped via Rome on a Vatican issued Red Cross passport with an entrance visa for Syria.

*Stangl – the mass murderer who escaped justice via Pius XII's ratline.*

<sup>1</sup> Photograph of Höss on the grounds of the SS retreat outside Auschwitz, 1944. Source: Yad Vashem. Accession number: 7802654. This file is in the public domain.

<sup>2</sup> Dietrich Bonhoeffer, the German Lutheran pastor who spoke out against the Nazi genocide of Jews and was executed in a concentration camp in 1945, wrote the spiritual classic *The Cost of Discipleship*. He concluded that 'Silence in the face of evil is itself evil.' *Catholic Standard*. <http://cathstan.org/Content/News/Nation-World/Article/Editorial-We-Cannot-Remain-Silent/2/26/6159> (2015)

<sup>3</sup> Photograph of Stangl. Source: Franciszek Ząbecki, *Wspomnienia dawne i nowe*, Instytut Wydawniczy PAX, Warszawa 1977, fotografia pomiędzy stronami 112 i 113/photo between pages 112 and 113. This file is in the public domain.

### ***Pius' Prayers for a Fascist Murderer***

Benito Mussolini<sup>1</sup> was the man who sent the message: 'To His Excellency Graziani. I have authorised once again Your Excellency to begin and systematically conduct a politics of terror and extermination of the rebels and the complicit population.'

When he learned of his death, Pius went to the Papal Chapel and said silent prayers for the repose of the soul of Mussolini.



*Mussolini – the mass murderer for whose soul Pius XII said silent prayers.*

### ***Pius' Praise of Franco's Gruesome Victory***

In the spring of 1939, Pius sent a telegram to General Franco<sup>2</sup> congratulating him on Spain's 'Catholic victory' in the Spanish Civil War.



*Franco (right) – the man whom Pius XII congratulated after his victory that cost nearly half a million lives, and to whom he awarded membership of the Supreme Order of Christ (the highest Catholic order of chivalry).*

<sup>1</sup> Photograph of Mussolini. Source: [direttanews.it](http://direttanews.it). This file is in the public domain.

<sup>2</sup> Photograph of Hitler and Franco. Source: Narodowe Archiwum Cyfrowe. Author: Heinrich Hoffmann/Krakow-Warsaw Press Publishing. This file is in the public domain.

### ***Pius' Blessing of a Fascist Murderer***

From 1942 Jozef Tiso<sup>1</sup> was the self-styled 'Vodca' ('Führer') of Slovakia. He 'presided over a shabby state' that was maintained in power by means of the Hlinka Guard. This obnoxious body was responsible for all manner of atrocities. Tiso's Slovakia paid the Germans for every deported Jew. Adolf Eichmann stated later:

They offered us their Jews like discarded beer cans.



*Pius XII sent Tiso his apostolic blessing on his appointment as president of the Ludáks and addressed him as 'My dear son'.*

### ***Pius' Decoration of a Fascist Belligerent***

Ramón Serrano Súñer<sup>2</sup> was the brother-in-law of Franco, and a Fascist friend of both Mussolini and Hitler. He was strongly pro-Axis, and supported the sending of the Spanish Blue Division to fight with the Nazis in the their attack on the Russian Front during Operation Barbarossa.



*Fascist Ramón Serrano Súñer – decorated by Pius XII with the Grand Cross of the Order of Pius IX.*

<sup>1</sup> Photograph of Jozef Tiso. Date: c.1936. Source: newspaper from 1962. Author: unknown. This work is in the public domain.

<sup>2</sup> Photograph of Ramón Serrano Súñer in Berlin. Date: September 1940. Source: Narodowe Arhiwum Cyfrowe, 2-12349. Photographer: unknown. This file is in the public domain.

### ***Pius' Blessing and Support of a Fascist Murderer***

In October 1948, Ante Pavelić, the assassin and mass murderer, boarded the ocean liner *Sistriere* as Father Gomez, and sailed to Argentina and freedom. Pius XII had subverted justice by sheltering a bloody and ruthless dictator who had once been the ally of Europe's only other genocidal ruler, Adolf Hitler.

Earlier Pavelić<sup>1</sup> had received special blessings from Pius XII. In the pope's eyes, the 'Butcher of the Balkans' 'was a militant Catholic who yesterday fought the Orthodox Church ...'<sup>2</sup>



*Ante Pavelić – the 'Butcher of the Balkans' blessed by Pius XII.*

### ***Pius' Support of Another Brutal Murderer***

With the support of Pius XII, Cardinal Spellman and the US, Ngô Đình Diệm's Vietnam became the Catholic correlate of the authoritarian, repressive Soviet Union – of which Pius was so paranoid.

Diệm confronted what he considered to be the principal obstacle to his Catholic-political dreams. He attacked Buddhism, the main religion of the country. Catholicisation split South Vietnam into a nation fighting a bloody religious war between Catholics and Buddhists.

After prolonged and painful assessment, President Kennedy and his closest associates finally reached the conclusion that the only way to get rid of the Diệm regime was to get rid of Diệm himself. Thus, the Buddhist Crisis ended in 1963, with Diệm losing the backing of his US patrons and being assassinated by major

<sup>1</sup> Photograph of Ante Pavelić. Date: mid-twentieth century. Source: Scanned from Jure Krišto's book *Sukob simbola* (2001). Author: unknown. This work is in the public domain. Pavelić's face is superbly described by Curzio Malaparte in his book *Kaputt* (page 271): 'his wide, flat face with its coarse features ... his huge ears that seen closely, looked even more vast, ludicrous and monstrous than in his portraits.'

<sup>2</sup> Payer, Michael. *Pius XII, the Holocaust, and the Cold War*. p251

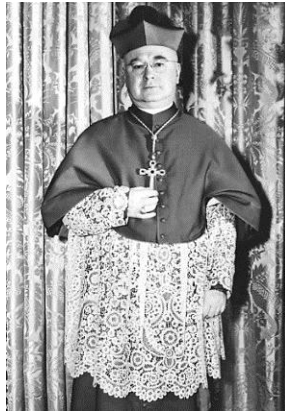
Nguyễn Văn Nhung. Diệm<sup>1</sup> was shot, gangland style, in the back of a personnel carrier supplied by the US.

Thus did the life of Pius' protégé come to a violent end.



*Ngô Đình Diệm – Pius XII's 'Cold War Mandarin'.*

***Pius' Political Protégé in the US***



*Voracious homosexual Francis Cardinal Spellman, Pius XII's top smuggler and propaganda expert in the US. Spellman actively campaigned for and supported the Vietnam War.<sup>2</sup>*

<sup>1</sup> Photograph of Ngô Đình Diệm. Source: This media is available in the holdings of the National Archives and Records Administration, cataloged under the National Archives Identifier (NAID) 542189. Author: Department of Defense. Department of the Air Force. NAIL Control Number: NWDNS-342-AF-18302USAF. This file is in the public domain.

<sup>2</sup> Photograph of Cardinal Spellman. Date 1946, Source: Dutch National Archives. The Hague Fotocollectie Algemeen Nederlands Persbureau (ANEFO), 1945-1989. Author: unknown. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Netherlands licence.

### ***Pius' Support of a Nazi Mass Murderer***

Arthur Greiser<sup>1</sup> tortured, persecuted, injured, and murdered civilians and POWs. He and also murdered 100,000 Jews.



*In an effort to save Greiser who had been sentenced to death, Pius' Holy See sent a special cable to the President of Poland.*

### ***Pius sought Clemency for a Nazi War Criminal***

Oswald Pohl<sup>2</sup> was the head of the SS-Wirtschafts-Verwaltungshauptamt, the vast SS agency that ran the Nazi concentration camps, supervising a slave force of 500,000 prisoners.



*Pius sought Commutation of Oswald Pohl's Death Sentence.*

<sup>1</sup> Photograph of Greiser in Poznan. Date: October 1939. Collection: German Federal Archives. Current location: Allgemeiner Deutscher Nachrichtendienst - Zentralbild (Bild 183). Attribution: Bundesarchiv, Bild 183-1998-0109-502 / Haine / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> Photograph of Pohl at his trial receiving his sentence to death by hanging. Source: [http://www.ushmm.org/wlc/en/media\\_ph.php?MediaId=5552](http://www.ushmm.org/wlc/en/media_ph.php?MediaId=5552). This file is in the public domain.

### ***Pius sought Clemency for a Nazi War Murderer***

Walter Rauff<sup>1</sup> is thought to have been responsible for nearly 100,000 deaths during World War II. He was instrumental in the implementation of the Nazis' genocide by mobile gas chambers.<sup>2</sup> His victims included Communists, Jews, Roma and people with disabilities.



*Walter Rauff the genocidal murderer for whom Pius XII sought clemency.*

### ***Pius sought Clemency for a Genocidal Nazi***

Otto Ohlendorf<sup>3</sup> was the commanding officer of Einsatzgruppe D, which was accused of conducting mass murder of 90,000 people in Moldova, south Ukraine, the Crimea, and the north Caucasus.



*Pius' appeal did not prevent Ohlendorf from being hanged.*

<sup>1</sup> Photograph of Rauff. Date: 1945. Source: <https://historycollection.co/5-nazi-war-criminals-attempted-escape-justice-south-america/5/>. This file is in the public domain.

<sup>2</sup> Photograph of a burned-out furniture van near Chelmno Extermination Camp. Date: 1945. Source: EinsatzgruppenArhives.com. This file is in the public domain.

<sup>3</sup> Photograph of Ohlendorf at the Nuremberg Trials. Date: between 1946 and 1948. Source: This photograph was taken by US Army photographers on behalf of the Office of Chief of Counsel for War Crimes (OCCWC) during Nuremberg Trial IX (Einsatzgruppen Trial / Einsatzgruppen-Prozess). This file is in the public domain.



***Pius' Assistance to the Man who organised the Mass Deportation of Jews to Ghettos and Extermination Camps***

Adolf Eichmann was one of the major organisers of the Holocaust.

Friar José Pratto, Juan Perón's ecclesiastic adjutant, was sent by him as his personal representative to Pius XII in a top-secret mission to bring the most wanted Nazi perpetrators and European collaborators to Argentina. Pratto was received personally by Pius. Pratto was accompanied by a recruiting team that brought back many war criminals such as Joseph Mengele, Erich Priebke, and Adolf Eichmann.<sup>1</sup>



*Pius XII's 'Ratline' system helped Eichmann to escape to Argentina.*

***Pius' Blessing of a Nazi Murderer***

Karl Friedrich Otto Wolff was SS-Obergruppenführer and General of the Waffen-SS, had served Himmler ('a man often seen as the very personification of evil') as chief of staff, and in 1943, served as the chief of the German persecution apparatus in occupied Italy. Wolff was eventually convicted of war crimes of genocide including the deportation of 300,000 Jews to Treblinka.

After at least five years of the horrors of the Nazi Holocaust, on 10 May 1944, when it was becoming increasingly clear that the Axis Powers had lost the War, a clandestine audience with Pius XII was arranged for Wolff, who came secretly dressed in disguise.

Wolff later recorded that he received a most cordial welcome and the apostolic blessing from Pius XII. He described his impression of the audience:

From the Pope's own words I could sense the sincerity of his sympathy and how much he loved the German people.<sup>2</sup>

It has been said that Pius XII's sympathy arose from his firm belief that at that stage Germany had effectively lost the War.

<sup>1</sup> Photograph, modified, of Eichmann. Date: c.1942. Source: US Holocaust Memorial Museum. This file is in the public domain.

<sup>2</sup> Rabbi Shmuley Boteach. *The Observer*. <http://observer.com/2015/04/holocaust-day-and-hitlers-pope/> (2016)



*Karl Otto Wolff – the genocidal murderer blessed by Pius XII.<sup>1</sup>*

### ***Pius' Prayers for the Soul of Hitler***

Adolf Hitler,<sup>2</sup> christened Adolphus Hitler, was a Roman Catholic who was closely involved in military operations throughout the War and was central to the perpetration of the Holocaust.

I want war. To me all means will be right. My motto is not “Don’t, whatever you do, annoy the enemy.” My motto is “Destroy him by all and any means.” I am the one who will wage the war!



*Ghetto Litzmannstadt: children rounded up for deportation to the Kulmhof (Chełmno) death camp.*

<sup>1</sup> Photograph of Karl Wolff, SS-Obergruppenführer and General of the Waffen SS, promoted to SS-group leader. Date: 30 January 1937. Photographer: Friedrich Franz Bauer. Attribution: Bundesarchiv, Bild 146-1969-171-29 / Friedrich Franz Bauer / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> Photograph of Adolf Hitler. Date: 1936. Collection: German Federal Archives. Current location: Sammlung von Repro-Negativen (Bild 146). Attribution: Bundesarchiv, Bild 146-1990-048-29A / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

Nancy Gibbs recorded:

He set out to kill people not for what they did but for who they were. Even Mao and Stalin were killing their ‘class enemies,’ Hitler killed a million Jewish babies just for existing.<sup>1</sup>

His actions and ideology are almost universally regarded as evil. According to historian Ian Kershaw, ‘Never in history has such ruination – physical and moral – been associated with the name of one man.’

He has knowingly and deliberately, while in the full possession of his faculties and without necessity or excuse, revived all the crimes which we supposed to be forever buried in the barbarous past. He has trampled under foot all the precepts which man had so painfully won from the cruel darkness of his beginnings; he has violated all the laws of justice, humanity, loyalty and honour, from the highest, which are almost godlike, to the simplest, the most elementary, which still belong to the lower worlds.<sup>2</sup>

In spite of all this evil, when he learned of his death, Pius went to the Papal Chapel and said silent prayers for the repose of the soul of Hitler.



*Adolf Hitler – the mass murderer who was never excommunicated by Pius XII, and for whose soul Pius said silent prayers.<sup>3</sup>*

<sup>1</sup> Photograph on the previous page: Date: September 1942. Photographer unknown. Source United States Holocaust Memorial Museum. This file is in the public domain.

<sup>2</sup> Maeterlinck, Maurice. *The Wrack of the Storm* (1916) pp245–46. This description is equally applicable to Adolf Hitler.

<sup>3</sup> There is no known published evidence that Pius ever prayed for the souls of the six million annihilated Jews.

### The Immoral Cost of 'Neutrality'

Pius' paramount allegiance to Germany and Nazism is reflected perfectly in this statement of Diego von Bergen, the German ambassador to the Holy See: 'The Pope's refusal to take sides against Germany would be entirely in harmony with assurances he has repeatedly conveyed to me.' In condemnation of which, British ambassador to the Holy See, Sir Francis D'Arcy Osborne observed: 'Is there not a moral issue at stake which does not admit of neutrality?'

In 1942 also, when the tide was turning against Adolf Hitler, the Third Reich faced the Allied Powers' demand of unconditional surrender, to which Pius XII strongly objected.

### The World Suffered

And the world suffered; especially Catholic Poland, which Pius abandoned to the Nazis for his own political purposes. 'O Poland, in Rome lies your downfall':

The Pope's defenders are saying, as we have heard more than once, that he 'could not expose the possessions and organization of the Church [to destruction].' Thus we can see that the Christian ideal is dying. The Church today is a *material and administrative power and a political force*, but, alas, it has ceased to be a moral force.

In the person of the Pope we have found neither a great apostle nor a father. The *evil* goes deeper ... the Christian ideal is relegated to the last place, *politics and diplomacy coming first* ... [from] the man who was supposed to be the Vicar of Christ.

### His Death

Pius XII died, aged 82, in the Apostolic Palace of Castel Gandolfo on 9 October 1958.

### Conclusion

After Pius' death there was a ground swell for change among many Catholics. They yearned for a different kind of Church – an end to the legalistic, centralised organisation that had been shaped by Pius XII,<sup>1</sup> including his continued support of the *Index of Prohibited Books*, and of the invasive Inquisition under the title of 'Supreme Sacred Congregation of the Holy Office'.<sup>2</sup>

The inescapable conclusion, drawn from the available historical record, is that had Eugenio Pacelli confined himself to a pastoral role, rather than involving

<sup>1</sup> See, for example: Cornwell, John. *The Pontiff in Winter: Triumph and Conflict in the Reign of John Paul II*. p40

<sup>2</sup> See, for example: Collins, Paul. *God's New Man: The Election of Benedict XVI and The Legacy of John Paul II* and *Between the Rock and a Hard Place: Being Catholic today*.

himself in tortuous international diplomacy and paranoid politics, he would almost certainly have left the world in a significantly better state than he did.

### The Verdict

The price of greatness is responsibility. Accountability cannot be forsworn.

Holiness is the quality or state of being holy. Holy has been defined as 'perfect in goodness and righteousness'.

During much of Pacelli's life he exhibited 'ethical shallowness', and displayed a 'remarkable moral and spiritual dislocation'. His 'papal pronouncements since the outbreak of the war have pusillanimously evaded the moral issues involved.'

Eugenio Pacelli/Pius XII was, in essence, a driven intellectual man.

*Catholic Encyclopedia* refers to Cardinal Newman's admirable description, from the psychological point of view, of the weakness in people's grasp of the moral law:

The sense of right and wrong ... is so delicate, so fitful, so easily puzzled, obscured, perverted, so subtle in its argumentative methods, so impressionable by education, so biased by pride and passion, so unsteady in its course, that in the struggle for existence *amid the various exercises and triumphs of the human intellect*, the sense is at once the highest of all teachers yet the least luminous.<sup>1</sup>

Pius' abandonment of the moral law is exemplified in his signing of the *Reichskonkordat* with a known advocate of concentration camps, and also by his manipulation of the dissolution of the Catholic Deutsche Zentrumsparlei, which was the only genuine Christian democratic option for the German electorate. The evidence suggests that German Catholics, one third of the population, were marshalled to support Hitler through a top-down operation directed by the Vatican.

It wasn't the Catholic laymen who first went over to Hitler, then the bishops, then the Curia. Instead, the Curia decided to repeat the successful experiment with Mussolini, the German bishops obeyed and the faithful had to follow.<sup>2</sup>

Referring to Pius' acknowledged silence, said Dr O'Shea:

I think it becomes a moral failure on his part, because all the major religious traditions say that one cannot be mute, one cannot be silent in the face of overwhelming evil. One has a moral duty to speak out for one's neighbour.<sup>3</sup>

'There is no doubt that Pius *never* spoke out explicitly against the massacre of the Jews of Europe.'

His silence was an abandonment of moral guidance on an appalling scale. The precept of Catholic moral theology applied to Pius without exception:

<sup>1</sup> *Catholic Encyclopedia* 'Morality' (Newman, 'Letter to the Duke of Norfolk', in the section on conscience). Emphasis added.

<sup>2</sup> Deschner, Karlheinz. *Mit Gott und dem Führer: Die Politik der Päpste zur Zeit des Nationalsozialismus*. p34

<sup>3</sup> 'Pope Pius XII - Was He the Nazi Pope or Not?' <http://www.abc.net.au/tv/ark/stories/2008/2365876.htm#transcript> (2008)

Silence presumes consent.

Impartial analysis of Pius' dark side reveals that:

'He was first and foremost a Catholic; a Catholic before he was a Christian or a human being'.

Augustine argued that 'evil is nothing but the privation of good'.<sup>1</sup> Moral evil is deemed to be any morally negative, or morally reprehensible event caused by the intentional action or inaction of a person. 'By moral evil are understood the deviation of human volition from the prescriptions of the moral order and the action which results from that deviation.' 'To purposefully ignore a cry for help is moral evil.'<sup>2</sup>

*Catholic Encyclopedia* 'Holiness' notes that:

Sanctity, says the Angelic Doctor, is the term used for all that is dedicated to the Divine service, whether persons or things. Such must be pure or separated from the world ...<sup>3</sup>

Pius' support of mass murderers and other criminals, for example, lead him to fall outside this definition.

*Catholic Encyclopedia* 'Beatification and Canonization' also notes that:

The Catholic Church canonizes or beatifies only those *whose lives have been marked by the exercise of heroic virtue*, and only after this has been proved by common repute for sanctity and by conclusive arguments.

Heroic virtue is defined by the Church: 'An heroic virtue, then, is a habit of good conduct that has become a second nature, *a new motive power stronger than all corresponding inborn inclinations*, capable of rendering easy a series of acts each of which, for the ordinary man, would be beset with very great, if not insurmountable, difficulties.'

*Catholic Encyclopedia* 'Heroic Virtue' emphasises that:

With the commandment to love God above all, Jesus coupled another: 'And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these' (*Mark*, xii, 31).

Pius' deliberate abandonment of his neighbours, the Jews of Rome, to transportation and annihilation places him beyond the possession of heroic virtue.

It is generally acknowledged that Pius was a great man, and that 'Maybe Pope Pius XII was a good man'.<sup>4</sup> Nonetheless, the indelible record of history affirms that for much of his life Pius was unquestionably morally and ethically deficient, in that he neither did that which was right, nor avoided doing that

<sup>1</sup> Augustine. *Confessions*. Book III. p78

<sup>2</sup> *Got Questions*. <https://www.gotquestions.org/natural-moral-evil.html> (2019)

<sup>3</sup> All emphases below have been added.

<sup>4</sup> Michael, Robert. *A History of Catholic Antisemitism: The Dark Side of the Church*. p181. Quoting Stanisław Musiał, editor of the Catholic weekly *Tygodnik Powszechny*.

which was wrong. It can therefore be validly argued that on many occasions he lacked sanctity.

In conclusion, Pius XII was not a man who was separated from the world. He assisted the young destitute Adolf Hitler socially, financially and morally. He was a control freak. He was very much involved in the active promotion and support of wars, both conventional and nuclear. His ethics were frequently moderated by opportunism. His neutrality was a sham. He was a Germanophile to the day he died. He maintained to the end his 'fiction of papal neutrality'. His overt anti-Semitism was expressed on several occasions. His covert anti-Semitism has been widely condemned. His icy silence was notorious. He failed to exhibit heroic virtue when it was most needed. Holiness was not his apparel; it may have been his decoration.

*I heard the doors being shut; I heard shrieks and cries; I heard desperate calls for help in Polish and Yiddish. I heard the blood-curdling wails of women and children, which after a short time became one long, horrifying scream ... This went on for fifteen minutes. The engine worked for twenty minutes. Afterwards there was total silence. Rudolf Reder<sup>1</sup>*

<sup>1</sup> Rudolf Reder was one of only two known survivors from Bełżec.



*The Liberation of Bergen-Belsen Concentration Camp, April 1945. Women SS camp guards remove bodies from trucks and carry them to a mass grave.<sup>1</sup>*



*US soldiers view a pile of corpses found in the newly liberated Buchenwald Concentration Camp.<sup>2</sup>*

*With the collapse of the Third Reich and the full disclosure of the Nazi's crimes, no reassessment eventuated from the Holy See. The images of the piles of the dead, the crematoria, and the emaciated skeletal shadows that survived did not move Pius XII.*

<sup>1</sup> Photograph taken by No 5 Army Film & Photographic Unit, Oakes, H (Sgt). Source: <http://media.iwm.org.uk/iwm/mediaLib/57/media-57614/large.jpg>. This photograph is BU 4031 from the collections of the Imperial War Museum. This file is in the public domain.

<sup>2</sup> Date: April 1945. Collection US Holocaust Memorial Museum - photograph #07511. Courtesy of Warren Brennan. This file is in the public domain.





*Aftermath of the Odessa Massacre. Jewish Romanian deportees, murdered in Transnistria; one of several slaughters carried out during the 'Holocaust by bullets' phase of extermination behind the Eastern Front.<sup>1</sup>*



*A German flame-thrower team in the Soviet Union, as part of Operation Barbarossa.<sup>2</sup>*

*As Hitler's armies crossed the Russian frontier in June 1941, Pius XII, who having claimed hypocritically to 'have imposed the maximum reserve on Ourselves so as to avoid even the appearance of being contaminated by the Party spirit', said novenas for the Nazis and asked God to intercede for their total victory in Russia.*

<sup>1</sup> Source: Carp, Matatias. *Cartea neagră. Suferințele evreilor din România: 1940—1944. III: Transnistria, planșa X.* p250. This file is in the public domain.

<sup>2</sup> User: KevinNinja. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence



*Croatian Catholic soldiers and the severed head of a Serbian Orthodox priest.<sup>1</sup>*



*Serbian civilians being forced to convert to Catholicism by the Ustaša regime stand in front of a baptismal font in a church in Glina.<sup>2</sup> Those townsfolk that were not converted were massacred. Most of the victims were butchered with knives – inside their own Orthodox church. There was so much blood flowing that it spilled over the church's threshold on to the street. They were victims of one of the largest single acts of mass murder to occur in Croatia during World War II.<sup>3,4</sup>*

<sup>1</sup> Source: <http://www.hrvatskapostanskabanka.com/Albumi/images/Head%20of%20Serbian%20orthodox%20priest%20and%20Croatian%20soldiers.jpg>. Date: 1940. This file is in the public domain.

<sup>2</sup> Source: United States Holocaust Memorial Museum, Photograph #90163. Date: 1941. Courtesy of Muzej Revolucije Narodnosti Jugoslavije. This file is in the public domain.

<sup>3</sup> <http://www.srpska-mreza.com> (2009)

<sup>4</sup> Wikipedia 'Glina massacres' (2020)



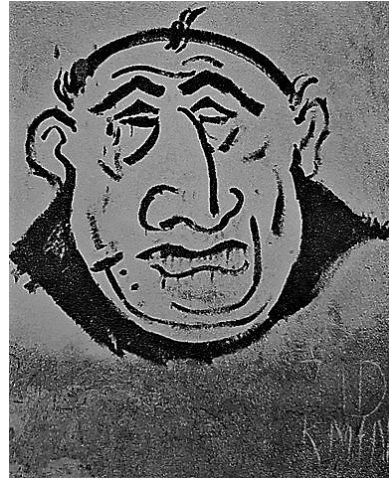
*A Croatian Catholic Ustaše about to cut the throat of a Serbian Orthodox victim. The other Ustaše holds a bowl to catch the blood. Near Cajnice, 1943.<sup>1</sup>*



*Croatian Ustaša killings after the offensive on Kozara, 1942.<sup>2</sup>*

<sup>1</sup> Source: Avro Manhattan: The Vatican's Holocaust: The Sensational Account of the Most Horrifying Religious Massacre of the 20th Century. p46. Notice the smiling Ustaše witness. The Ustaše had a song, 'We Ustaše do not drink wine, But the blood of Serbs of Knin.'

<sup>2</sup> Author: unknown. Source: [http://znaci.net/damjan/fotogalerija.php?slika\\_po\\_strani=50 fraza=&stranica=75](http://znaci.net/damjan/fotogalerija.php?slika_po_strani=50 fraza=&stranica=75). This file is in the public domain.



*A Slovak propaganda poster exhorts 'do not be a servant to the Jew; he who associates with a Jew will sink down to his level'.<sup>1</sup>*

*Slovak Graffiti reads: 'The Jew is our enemy'.*



*Restored Barracks at Sered' Concentration Camp in the Slovak Republic.<sup>2</sup>*

<sup>1</sup> Poster on the left: Source: <https://www.webumenia.sk/dielo/SVK:TMP:193>. Date: 1940-1942. Author: pseudonym 'Vichor' at the Slovak State Ministry of Propaganda. Graffiti on the right: Source: <http://www.holocaustresearchproject.org/nazioccupation/slovakjews.html?sa=X&ved=2ahUKEwjU5sKTsIfAhX1On0KHf5jAH0Q9QEwAXoECAEQBQ>. Date: 1941. Author: unknown. Date: 1941. These files are in the public domain.

<sup>2</sup> Date: 2017. Source & author: Christian Michelides. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International.



*One of the cattle cars used to deport Slovak Jews 'like discarded beer cans' to death camps in Germany.<sup>1</sup>*



*Destined for extinction, a train load of hundreds of Jews from Carpathian Ruthenia arrive at Auschwitz – offloaded onto the ramp at Birkenau in close proximity to the gas chambers. The chimneys in the background belong to Crematoria II and III on the left and right respectively, whose structures house subterranean undressing and gassing rooms.<sup>2</sup>*

<sup>1</sup> Date: 2017. Source & author: Christian Michelides. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International. SŽ is an abbreviation of Slovenské Železnice (Slovak Railways).

<sup>2</sup> Date: May or June 1944. Source: Yad Vashem, USHMM #77221 This photograph is part of the collection known as the *Auschwitz Album*. The album was donated to Yad Vashem by Lili Jacob-Zelmanovic Meier, a survivor, who found it in the Mittelbau-Dora concentration camp in 1945. This file is in the public domain.



*Entrance to the Nováky Labour Camp in Slovakia.<sup>1</sup>*



*Child survivors after the liberation of Auschwitz by the Red Army in January 1945. Seven of the children were from Catholic Slovakia.<sup>2</sup>*

<sup>1</sup> Source: US Holocaust Memorial Museum. Date 1942-1944. This file is believed to be in the public domain.

<sup>2</sup> Source: <http://www.holocaustresearchproject.org/nazioccupation/slovakjews.html?sa=X&ved=2ahUKEwjU5sKTsIfAhX1On0KHf5jAH0Q9QEwAXoECAEQBQ>. Credits: USHMM/State Archives of the Russian Federation. This file is in the public domain.



*Nazi death camp Mauthausen-Gusen in Austria. Prisoners in the quarry (Stairs of Death). Innocent prisoners were forced to carry giant granite boulders up the 186 stairs in a nonsense, forced labour which was torture. As a result, many exhausted prisoners collapsed on top of others, creating a domino effect.*

*One of the survivors reported 62 ways of murdering people in the camp.<sup>1</sup>*

<sup>1</sup> Current location: Sammlung KZ Mauthausen (Bild 192). Attribution: Bundesarchiv, Bild 192-269 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.





*Part of a series known as the 'Sonderkommando photographs'. This one, number 280, shows bodies waiting to be burned in an outdoor fire pit near crematorium V, Auschwitz II-Birkenau.<sup>1</sup>*

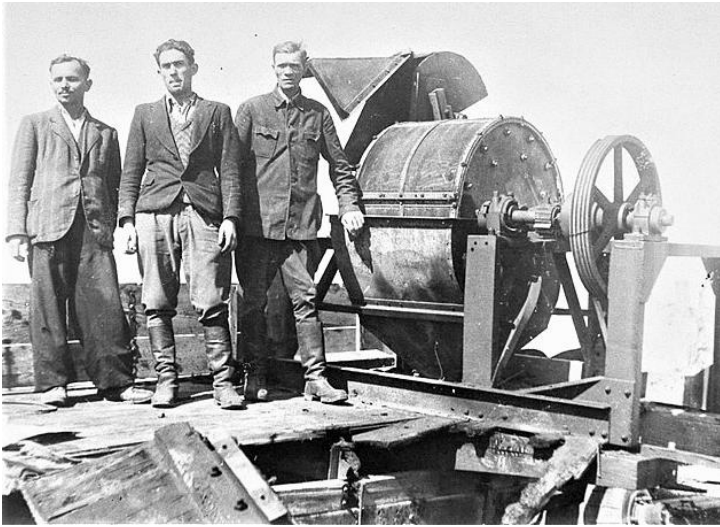


*The crematorium at Auschwitz I.<sup>2</sup>*

<sup>1</sup> First published in Wrzos-Glinka, Stanisław, Tadeusz Mazur and Jerzy Tomaszewski, 1939–1945: *Cierpienie i walka narodu polskiego*. p 80. This file is in the public domain.

<sup>2</sup> Date: 2012. Photographer: Marcin Bialek. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.





*Former members of the Sonderkommando 1005 unit pose next to a bone crushing machine in the Janowska Concentration Camp in a photo taken by the Soviet war crimes investigation team.<sup>1</sup>*



*A heap of ashes and bones resulting from one day's killing of prisoners in the Buchenwald Concentration Camp, shown on 25 April 1945.<sup>2</sup>*

<sup>1</sup> Date: This photograph was taken soon after liberation for the Russian (?) Extraordinary State Commission for ascertaining and investigating crimes perpetrated by the German-Fascist invaders and their accomplices. This work has been released into the public domain by its author, United States Holocaust Memorial Museum, courtesy of Belarussian State Archive of Documentary Film and Photography.

<sup>2</sup> Photographed by the US Army Signal Corps. This file is believed to be in the public domain.



*The Liberation of Bergen-Belsen Concentration Camp, April 1945. Dr Fritz Klein, the camp doctor, later executed, standing in a mass grave.<sup>1</sup>*



*The liberation of Belsen Concentration Camp. A British Army bulldozer pushes bodies into a mass grave, 19 April 1945.<sup>2</sup>*

<sup>1</sup> Date: 1945. Photographer: No 5 Army Film & Photographic Unit, Oakes, Harry (Sgt). Source:<http://www.iwm.org.uk/collections/item/object/205194194>. This file is in the public domain.

<sup>2</sup> Source: photograph BU 4058 from the collections of the Imperial War Museum. Photographer: Oakes, H (Sgt), No 5 Army Film and Photographic Unit. This file is in the public domain..



*The enormity of the crimes of the Croatian Ustaša regime against Serbs, Jews and Roma is exemplified by the infamous extermination camp at Jasenovac. These crimes were amongst the most diabolical ever recorded in the history of the human race. 'Stone Flower' is a 24-metre high monument to the victims of this Catholic barbarity. It was designed by Serbian architect Bogdan Bogdanović, and unveiled in 1966.<sup>1</sup>*

*Pius XII never condemned the genocides in Croatia.*

<sup>1</sup> Photographer: Petar Milošević. Date: 2010. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International licence.



*Warsaw Uprising Monument<sup>1</sup> dedicated to the Warsaw Uprising of 1944. It is located on the southern side of Krasiński Square in Warsaw. It has been described as ‘the most important monument of post-war Warsaw.’*

*The Warsaw Uprising, which broke out on 1 August 1944 and lasted until 2 October 1944, was one of the most important and devastating events in the history of Warsaw and Poland. Up to 90% of Warsaw’s buildings were destroyed during the hostilities and the systematic destruction of the city carried out by the Germans after the uprising. Although the exact number of casualties is unknown, it is estimated that about 16,000 members of the Polish resistance were killed and about 6,000 badly wounded. In addition, between 150,000 and 200,000 Polish civilians died, mostly from mass executions.*

*In totality, the Nazi regime began a slaughter of Polish Catholics without precedent. Priests were arrested and incarcerated by the thousands. Men, women, and children died by the hundreds of thousands. Poles and non-Poles wondered in disbelief at the Vatican’s silence. By the end of the War, 3 million Polish Jews had also been murdered.*

*Catholic Historian John Morley summarised: ‘the sad conclusion is that the tragic events in Poland were not able to move the pope or his secretary of state to face the reality of a situation whose cruelty was unparalleled in human history.’*

*Pius XII merely stated lamely that Poland ‘has earned the right of generous and fraternal sympathy of the world, to await the hour of resurrection.’*

<sup>1</sup> Photographer: Marcin Bialek. Date: 2008. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International, 3.0 Unported, 2.5 Generic, 2.0 Generic and 1.0 Generic licence.



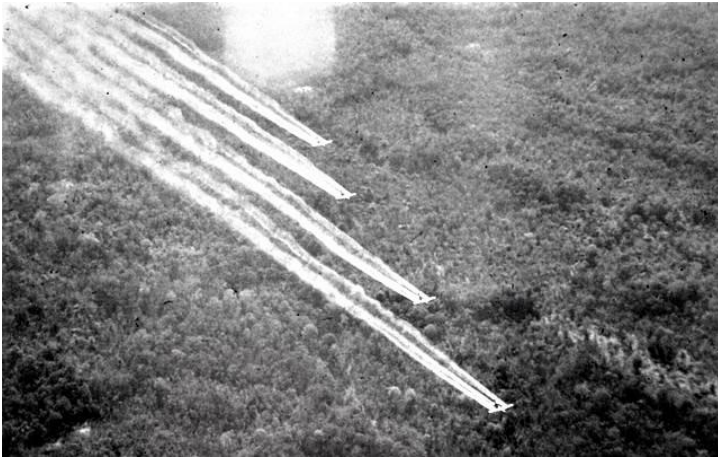
*Flying under radar control with a B-66 Destroyer, Air Force F-105 Thunderchief planes bomb a military target through low clouds over the southern panhandle of North Vietnam.<sup>1</sup> Vietnam became the most heavily bombed country in history.*



*A group of handicapped Vietnamese children, most of whom were victims of Agent Orange.<sup>2</sup>*

<sup>1</sup> Source: Cecil J Poss, USAF of the 20th Tactical Reconnaissance Squadron. Date: 14 June 1966. This file is in the public domain.

<sup>2</sup> Source: Alexis Duclos. Date: December 2004. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence.



*Defoliant spray run, part of Operation Ranch Hand, during the Vietnam War.<sup>1</sup>*



*Mangrove forests like this one east of Saigon were often destroyed by herbicides. These also caused significant health problems in soldiers and civilians.<sup>2</sup>*

<sup>1</sup> Source: National Museum of the U.S. Air Force. Photo 07 1002-F-1234P-022. This file is in the public domain.

<sup>2</sup> Source: [http://www.livinghistoryfarm.org/farminginthe50s/life\\_08.html](http://www.livinghistoryfarm.org/farminginthe50s/life_08.html). Author: unknown. This file is in the public domain.





*The devastating effects of napalm in Indo-China.<sup>1</sup>*



*A feared riverboat of the US Brown-water Navy spraying napalm during the Vietnam War.<sup>2</sup>*

<sup>1</sup> *News Magazine of the Screen* (Vol. 4, Issue 4) (1953/12): 'The war in Indo-China goes on.' Source: <https://archive.org/details/NewsMaga4>. This work has been release into the public domain by its author, Warner Pathé News.

<sup>2</sup> Source: U.S. Naval War College Museum. This file is in the public domain in the US.



*Napalm burn victims during the Vietnam War.<sup>1</sup>*



*A Viet Cong prisoner being interrogated by a US Special Forces Detachment in Thường Đức. He has been placed in a contorted stress position by tying a board between his arms. This is, euphemistically, an 'enhanced interrogation technique'. It is an acknowledged and condemned torture.<sup>2</sup>*

<sup>1</sup> Source: <https://www.flickr.com/photos/oakleyoriginals/4158005740/>. Author: OakleyOriginals. This file is licensed under the Creative Commons Attribution 2.0 Generic licence

<sup>2</sup> Date: 23 January 1967. This medium is available in the holdings of the National Archives and Records Administration, catalogued under the National Archives Identifier (NAID) 531447. This file is in the public domain.



## *Appendix I – The Article in Haaretz on Stolen Gold*

It is possible that within a short time a court in the United States will prohibit the publication of the account before us. In the meantime, Haaretz has obtained the testimony given last month by William Gowen, a former intelligence officer in the United States Army, at a federal court in San Francisco. The testimony contains historical and political explosives. It links Giovanni Battista Montini, who later became Pope Paul VI, to the theft of property of Jewish, Serb, Russian, Ukrainian and Roma victims during World War II in Yugoslavia. Many studies and stories have already been written about the thundering silence of Pope Pius XII, who reigned in the Vatican during World War II. Now the former intelligence officer's testimony has revealed that after the war, Montini, who during the war served as the Vatican's deputy secretary of state *under the pope*, helped hide and launder property that had been stolen from, among others, Jews and was involved in the sheltering and smuggling of Croatian war criminals, such as the leader of the Ustashe movement, Ante Pavelic.

The smuggling and hiding of Croatian war criminals was part of the extensive network known as the Rat Lines ...

The Vatican network was also used by leaders of the Ustashe – the nationalist Croatian Catholic movement that was active in Croatia and collaborated with the Nazi occupation. 'The Reverend Dr. Prof. Krunoslav Draganovic seemed to be in cooperation with the Ustasha network. And he was given a Vatican assignment as the apostolic visitor for Croats, which meant he reported directly to Monsignor Giovanni Battista Montini,' states an American document based on a report from the Italian police; the document was recently placed in evidence at the court in San Francisco where Gowen testified.

The leaders of the Ustashe headed by Pavelic are the ones who stole the victims' property: art and jewelry – silver and mostly gold. After the war they fled with the treasure and laundered it with the help of Vatican institutions. According to Gowen's testimony, Montini ... was also involved in *the Vatican's help in laundering the wealth* ...

The Ustashe brought the treasure convoy to Rome, where they put it into the hands of the Croatian ambassador to the Vatican, Rev. Krunoslav Draganovic ...

This was an order from the American Embassy, stressed Gowen in his testimony. It is also stated in the document, which is classified as top secret, that Pavelic, via his contacts with Draganovic, *was receiving Vatican protection* ...

The suit filed at the court in San Francisco is based on earlier investigations and reports from American government agencies, the Simon Wiesenthal Center and committees of historians who researched the matter of the Jewish property in Swiss banks. The case was preceded by successful legal battles by attorney Levy and his colleagues against the CIA and the American Army to obtain secret documents. The defendants, on their part, led by the Vatican Bank and the Franciscan order and

others, deny the charges against them and made every effort to have the charges dismissed. So far, the court has rejected these efforts outright and determined that the deliberations would continue. But the defendants are tenacious and now they are demanding that publication of Gowen's testimony be prohibited ...

A key person in the Pontifical Croatian college was Rev. Draganovic, the Croatian ambassador to the Vatican. Draganovic and the college issued false papers to Croatian war criminals, among them Pavelic and Artukovic. 'I personally investigated Draganovic – who told me he was reporting to Montini,' emphasized Gowen.<sup>1</sup>

Yossi Melman

<sup>1</sup> <https://www.haaretz.com/1.5318382>. Emphases added.

## *Appendix II – Mirabile illud*

That admirable prodigy of fraternal concord which the numberless multitudes of the faithful, from almost every nation, flocking to Rome as devout pilgrims during the course of the Holy Year have provided seems to us to contain as it were a warning voice, a solemn testimony to everybody that the peoples of the world do not wish for war nor discord nor hatred, but ardently desire peace, unity of minds and that Christian love which alone can be the source of a better and more happy era for all. It is our ardent wish that all should at last hear that warning, as with anxious mind We behold peoples engaged in a fearful preparation for war while in certain places a horrible fury of slaughter is already reaping its harvest of courageous, youthful lives.

2. Is it not abundantly clear that bloody conflicts bring in their wake untold ruins, slaughter and misery of every kind? So terrible are the mechanical equipment and instruments of modern warfare invented by the genius of man – genius which indeed was created for other purposes – that they must inspire any thinking person with profound horror, especially as they oftentimes strike not merely armies but also civilians and even innocent children, women, the aged and infirm, and likewise sacred buildings and most outstanding artistic achievements.

3. Who is there who is not stricken with horror at the thought of possible addition of other cemeteries to the innumerable graveyards of the recent war; likewise, that to the still crumbling walls of so many cities and towns still further ruins may be added? Who is there, in fine, who does not tremble at the prospect of economic difficulties which so greatly affect almost all peoples, and in particular those of the poorer classes, being aggravated still more by the further loss of wealth which is a necessary concomitant of war.

4. We who raise our mind above the flood of human desires, We who cherish fatherly affection for the people of all nations and races and desire to preserve intact the peace of all and to daily advance their prosperity, We, Venerable Brethren, whenever We see the brightness of the heavens overcast with lowering clouds and new dangers of wars threaten mankind, We cannot help raising our voice and exhorting all to put aside animosities, to compose differences and to introduce that true peace which, as it behooves, will publicly and sincerely recognize and safeguard the rights of religion and peoples and of individual citizens ...

8. ... then we must have recourse in prayer and supplication to the heavenly Father, as down through the centuries in times of crisis our forefathers have done with happy and salutary results.

9. Wherefore We strongly urge and exhort you, Venerable Brethren, to arrange for public supplications and to invite your flocks to implore peace and concord for peoples; so that under the patronage of religion there may be a sacred struggle, as it

were, to offset that abominable strife which threatens the whole human family with so many dangers.

10. You are undoubtedly aware that We shall celebrate the Eucharistic sacrifice at the hour of midnight that marks the beginning of the feast of the Immaculate Conception of the Blessed Virgin Mary, and that our suppliant voice by means of radio communication may be heard by all. We wish, moreover, that especially on that holy night all the faithful, united with the Vicar of Jesus Christ, should invoke from the Father of Mercies through the intercession of the most powerful patronage of the Virgin Mother of God, preserved from every stain of Original Sin, that at long last, with hatreds put to rest and all differences justly and equitably settled, the light of real and genuine peace may radiate to all nations and peoples ...

12. Nor should there be omitted earnest prayers of supplication to the new-born Redeemer through His Blessed Mother that the Catholic religion, which is the most secure foundation of human society and civilized culture, may enjoy due liberty in all nations and that those “who suffer persecution for justice’ sake” (*Matt. 5, 10*), those who because of their courageous defense of the rights of the Holy Church are confined to prison, or are driven forth and banished from their homes, and those also who, exiled from their fatherlands, wander about in wretchedness or still languish in captivity, may receive heavenly consolations and be granted at length that good fortune which they have been awaiting with such burning desire and ardent longing.

13. We do not doubt, Venerable Brethren, that with your usual pastoral care and diligence you will communicate this, our paternal exhortation, to your clergy and faithful in the way you deem most suitable; and We likewise feel certain that all our dearly beloved children in Christ throughout the world will gladly and willingly correspond to this present invitation ...

### ***Appendix III – The Many Similarities between Eugenio Pacelli and Adolf Hitler***

It is instructive to compare the substantive similarities of these two major players on the world's stage: Eugenio Pacelli<sup>1</sup> and Adolf Hitler<sup>2</sup>.



Pacelli was a Catholic. He was born into a family of intense Catholic piety.

Pacelli was ordained in 1899.

Pacelli had a mother fixation. He remained at home until he was 41.

Pacelli was a hypochondriac and a depressive.<sup>3</sup> He was of a very delicate nature. He spent a while in a tranquil sanatorium.

Pacelli had a food fixation. On the journey to Bavaria he had a sealed rail carriage for his sixty cases of food.



Hitler was a Catholic. As late as 1941 he said, 'I shall remain a Catholic for ever.' He was never excommunicated.

Hitler considered becoming a priest.

Hitler had a severe mother fixation.

Hitler is said to have been a depressive and bipolar. He became addicted to amphetamine. He spent some time in a psychiatric hospital.

Hitler had a food fixation. He always had a special breakfast; at one stage: coffee, up to 10 Leibnitz biscuits and chocolate. He became a vegetarian.

<sup>1</sup> Photograph of Eugenio Pacelli in Argentina in 1934. Source: <https://radiocristiandad.wordpress.com/2009/10/20/cuando-la-argentina-era-catolica-roma-tambien/>. Author: desconozo. This file is in the public domain.

<sup>2</sup> Photograph of Adolf Hitler as he appeared on his NSDAP membership card. Date: before 1921. Source: <http://home.comcast.net/~jcviser/index.htm/aka/hitler.htm>. This file is in the public domain.

<sup>3</sup> 'Pius XII was one of the great hypochondriacs of twentieth-century history.' Cornwell, John. *The Pontiff in Winter: Triumph and Conflict in the Reign of John Paul II*. p168

Pacelli had prudish sexual problems. Dances like the tango were of 'very evil origin'.

Pacelli had access to a large sum of Church money.

Pacelli was a master of the written word. He assessed every word he spoke or wrote with caution.

Pacelli was a control freak. His life was directed to the control of others. He increased the power of his ecclesiastical apex by introducing 'Creeping Infallibility'.

Pacelli was a politician – a 'manipulator of statesmen and nations'.

Italian Pacelli was a great friend of Germany, being an unassailable, ardent, and permanent Germanophile. Of this the evidence is overwhelming.

Pacelli 'was an anti-Semitic Pope.' He never publicly stated the word 'Jew'. He approved the *Statu des Juifs*.

Pacelli was an active supporter of the many European fascist dictators. He said: 'It is useful for the Holy See to place itself in the Fascist bloc'.

Pacelli was a paranoiac. His great fear was Bolshevism.

Hitler created a public image of a celibate man, without a domestic life. His sexuality has been debated.

In 1919, a destitute Hitler accepted Pacelli's gift of a large sum of Church money to expand his fascist operations.

Hitler was a master of the spoken word. His raging speeches swayed millions.

Hitler was a control freak. His method of direct command hastened Germany's defeat.<sup>1</sup> His orders to 'fight for every foot' had disastrous effects.

Hitler was a politician. He became a dictator – the Führer of Nazi Germany.

Austrian Hitler embraced extreme German nationalism. He conceived the Germanic people to be the master race, the purest branch of the Aryan race.

Hitler was extremely anti-Semitic. He developed this intense dislike of the Jews to the point where he became genocidal.

Hitler was an active fascist. He founded the Nationalsozialistische Deutsche Arbeiterpartei, (National Socialist German Workers' Party) (Nazi Party) in 1920.

Hitler was a paranoiac. His great obsession was the Jews.

<sup>1</sup> 'Hitler was a control freak'. *Isegoria*, 1 August 2100.

Eventually Pacelli was 'left holding a withered fascist flower.'

Pacelli said joyful prayers and asked God to intercede for a total Nazi victory in Russia.

Pacelli blessed a gathering of two hundred Italian officers who had been involved in the Greco-Italian attack.

Pacelli, more than anyone else outside Germany, 'helped Hitler to power.'

In the recompilation of *Codex Iuris Canonici*, in which Pacelli had a major hand, Catholic dogma was increased to the extent where primacy constituted a 'triumph of dogma over history.'

Pius, as time went by, considering himself a man of destiny sent by God to save the world, came increasingly to inhabit a world of fantasy. In this he saw himself as a demigod – a man superior to other men, the supreme arbiter of events. 'He was a sort of spiritual megalomaniac.' The result was tragedy.

Pacelli stated that it would be an error if Hitler were not to visit the Holy See on his trip to Rome.

With Hitler's suicide, German Fascism effectively came to an end.

Hitler's invasion of the Soviet Union was the largest invasion in the history of warfare.

Mussolini's invading forces in the Greco-Italian War were later joined by Hitler's army. All of Greece came under the control of the Axis.

Hitler said 'To attain our aim we should stop at nothing even if we must join forces with the devil', referring to his agreeing to Pacelli's *Reichskonkordat*.

In *Mein Kampf* Hitler approved the indisputability of Church dogmas, the intolerant attitude of Catholic education, the necessity of blind faith, and the infallibility of the pope.

Hitler was a megalomaniac. His pursuit of power seems to have stemmed from a self-concept that conceived of himself unique, as a man destined for great things. He found his reason for existence in his extreme German nationalism and sacrificed all for that. The result was tragedy.<sup>1</sup>

Hitler made two trips to Rome, the first in 1934 for a state visit, and again in 1938. There is a Via Adolf Hitler in the city.

<sup>1</sup> Sleight, Alfred. *Hitler: a Study in Megalomania*. Seminar in the history of psychiatry, The University of British Columbia, November 1965.

Pacelli sent his blessings to Slovakia's Catholic dictator Jozef Tiso and addressed him as 'My dear son'. He never attempted to prevent the genocide.

Pacelli never criticised the genocidal campaign in the 'Independent State of Croatia' of Ante Pavelić, the fascist 'Butcher of the Balkans'.

Under Jozef Tiso, the Slovak state paid Hitler's German state to remove the country's Jews. They were sent 'like discarded beer cans' to concentration camps in Poland where most of them were exterminated.

Hitler's Axis forces attacked Yugoslavia, and created, under Nazi tutelage, the horrendous 'Independent State of Croatia'.

It is a measure of the commonality of these two men that they both actively sought a strong, expanding Germany, and both signed the *Reichskonkordat* – the *only* diplomatic treaty negotiated with the Nazi regime that is still in force anywhere in the world.



Pius XII posing – 'the eyes looking heavenward in the staged photos, the pointed prayer hands, all contributed' to how a pope should look.<sup>1</sup>



Adolf Hitler posing.<sup>2</sup>

<sup>1</sup> Photograph: Source: *Concordat Watch*. <http://www.concordatwatch.eu/>. Text: Sánchez, José M. *Pius XII and the Holocaust: Understanding the Controversy*. p12

<sup>2</sup> Photograph: Source: Bundesarchiv Bild 183-H1216-0500-002, Adolf Hitler.jpg. Attribution: Bundesarchiv Bild 183-H1216-0500-002, Adolf Hitler.jpg. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.



## *Appendix IV – Treaty of Versailles*

*This treaty is a central component of the socio-political history of Eugenio Pacelli. The key point of the Treaty was the requirement for Germany to disarm. It is apparent that Pacelli, in his signing of the Secret Supplement of the Reichskonkordat (see below) knew of Hitler's having already breached this imposition and his intention to significantly rearm Germany.*

The *Treaty of Versailles* was the most important of the peace treaties that brought World War I to an end. The Treaty ended the state of war between Germany and the Allied Powers. It was signed on 28 June 1919 in Versailles, exactly five years after the assassination of Archduke Franz Ferdinand, which had directly led to the war. The other Central Powers on the German side signed separate treaties. Although the armistice, signed on 11 November 1918, ended the actual fighting, it took six months of Allied negotiations at the Paris Peace Conference to conclude the peace treaty. The treaty was registered by the Secretariat of the League of Nations on 21 October 1919.

Of the many provisions in the treaty, one of the most important and controversial required 'Germany [to] accept the responsibility of Germany and her allies for causing all the loss and damage' during the war. This article, Article 231, later became known as the War Guilt clause. *The treaty required Germany to disarm, make ample territorial concessions, and pay reparations to certain countries that had formed the Entente powers.*

*German rearmament* was a policy and practice implemented in Germany during the interwar period (1918-1939), in violation of the *Treaty of Versailles*. It began on a small, secret, and informal basis shortly after the treaty was signed, but it *was openly and massively expanded after the Nazi Party came to power in 1933.*

Carl von Ossietzky, a German pacifist, *exposed the reality of the German rearmament in 1931*, and his disclosures won him the 1935 Nobel Peace Prize. He was imprisoned and tortured by the Nazis, dying of tuberculosis in 1938.

By the late 1930s, the German military was easily capable of overwhelming its neighbors and the rapidly successful German conquests of Austria, Czechoslovakia, Poland, Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France proved just how poorly prepared Germany's neighbors were to defend themselves.

On March 16, 1935, Adolf Hitler announced that he would rearm Germany in violation of the *Treaty of Versailles*. Hitler revealed that Germany had begun to construct an air force, and unveiled plans to re-institute conscription and create a German army of more than half a million men.

Once his regime was consolidated, Hitler took little interest in domestic policy, his sole concern being that Germany become sufficiently strong to realise his long-

term geopolitical goal of creating a German empire that would dominate western Europe and extend deep into Russia. *Soon after becoming Chancellor (30 January 1933), and six months before Pacelli signed the Reichskonkordat, Hitler ordered that rearmament be stepped up.*

## *Appendix V – Reichskonkordat*

*This treaty is a central component of the socio-political history of Eugenio Pacelli. The key point was his certain knowledge of the existence of the German army and Hitler's plans to expand it.*

*Eugenio Pacelli/Pius XII was essentially a Germanophilic politician from the time of his first concordat (the Serbian Concordat of 1914) to the end of his days. Pius XII's official Catholic biographer, Kees van Hoek, wrote that: 'Cardinal Pacelli has always been known for his strong German leanings.' And, most importantly, 'a strong Germany had always been the bedrock of his diplomatic chessboard.'*

*The Reichskonkordat was ratified on 10 September 1933. It gave the first ever international recognition of Hitler and Nazism. It contributed to the outbreak of World War II, and, by Hitler's own admission, sealed the fate of the Jews in Europe.*

There are three components of the *Reichskonkordat*: the Concordat itself, a Supplementary Protocol, and a Secret Supplement.

It is noteworthy that the Secret Supplement does not appear in Church-approved translations, because it will not admit to knowing that Hitler was about to start a war.

Eugenio Pacelli, being well advised, would almost certainly have been aware that Carl von Ossietzky, a German pacifist, *had exposed the reality of the German rearmament in 1931.*

\*

Notable clauses in the concordat and its supplements are:

Article 3 – Eugenio Pacelli already saw himself as el Supremo, a reflection of his 'soaring ambition for power and control': 'The Apostolic Nuncio to the German Reich ... shall be the doyen of the diplomatic corps accredited there.'

Article 16 – Required that bishops, before taking possession of their dioceses were to take an oath of loyalty to Hitler's Reich.

Articles 18 and 33 – are 'gag clauses' (*Knebelartikel*) which protect the Church's financial and legal privileges forever.

Article 21 – ordained that Catholic religious education will be taught in all secular educational facilities.

Article 24 – the training of Catholic teachers, in accordance with the special requirements of Catholic denominational schools, will be incorporated within the framework of the general professional training of teachers.

Article 27 – provided for military chaplains if Germany broke the *Treaty of Versailles* to rearm: 'For the German army pastoral care outside the realm of ordinary jurisdiction is conceded for its Catholic officers, officials and men'.

Article 30 – on Sundays and official holy days, a prayer will be offered at the end of the principal Mass for the welfare of the German Reich and people.

Article 32 – The clergy and members of religious orders will be forbidden to be members of a political party and from working on their behalf. Thereby preventing any effective opposition to Hitler's Reich.

Secret Supplement – if Germany were to break the *Treaty of Versailles* to re-arm: 'In case of a change in the present German armed forces in the sense of the introduction of universal conscription ...' This reveals that by 1933 the Holy See knew that Hitler was going to re-arm Germany in defiance of the *Treaty of Versailles*, and it wanted to help him keep this secret.<sup>1</sup>

\*

### **The Concordat between the Holy See and the German Reich, with Supplementary Protocol and Secret Supplement, 20 July 1933. Ratified 10 September 1933**

His Holiness Pope Pius XI and the President of the German Reich, moved by a common desire to consolidate and promote the friendly relations existing between the Holy See and the German Reich, wish to permanently regulate the relations between the Catholic Church and the state for the whole territory of the German Reich in a way acceptable to both parties. They have decided to conclude a solemn agreement, which will supplement the Concordats already concluded with individual German states, and will ensure for the remaining states fundamentally uniform treatment of their respective problems.

For this purpose His Holiness Pope Pius XI has appointed as his Plenipotentiary His Eminence the Most Reverend Cardinal Eugenio Pacelli, his Secretary of State and the President of the German Reich has appointed as Plenipotentiary the Vice-Chancellor of the German Reich, Herr Franz von Papen, who, having exchanged their respective mandates and found them to be in good and proper form, have agreed to the following Articles:

#### **Article 1**

The German Reich guarantees freedom of profession and public practice of the Catholic religion.

It acknowledges the right of the Catholic Church, within the framework of the laws valid for all, to manage and regulate its own affairs independently, and, within the framework of its own competence, to issue binding laws and ordinances for its members.

<sup>1</sup> Source: [http://www.concordatwatch.eu/showkb.php?org\\_id=858&kb\\_header\\_id=752&order=kb\\_rank%20ASC&kb\\_id=1211](http://www.concordatwatch.eu/showkb.php?org_id=858&kb_header_id=752&order=kb_rank%20ASC&kb_id=1211) (2007). See also: [http://www.concordatwatch.eu/showsite.php?org\\_id=858](http://www.concordatwatch.eu/showsite.php?org_id=858) (2019). Selections from. All emphases added.

**Article 2**

The concordats concluded with Bavaria (1924), Prussia (1929) and Baden (1932) remain in force, and the rights and privileges of the Catholic Church recognized in these are preserved unchanged within the territories of the states concerned. For the remaining states, the agreements reached in the present concordat come into force in their entirety. These last are also binding for the three states named above, in so far as they affect matters not regulated by the states' concordats or in so far as they supplement the earlier settlements.

In the future concordats with the states will be concluded only with the agreement of the government of the Reich.

**Article 3**

In order to foster good relations between the Holy See and the German Reich, an apostolic nuncio will reside in the capital of the German Reich and an ambassador of the German Reich at the Holy See.

**Article 4**

The Holy See enjoys full freedom in its relations and correspondence with the bishops, clergy and other members of the Catholic Church in Germany. The same applies to the bishops and other diocesan officials in their dealings with the faithful in all matters belonging to their pastoral office.

Instructions, ordinances, pastoral letters, official diocesan gazettes, and other decrees concerning the spiritual direction of the faithful issued by the Church authorities within the framework of their competence (Art. 1, Sect. 2) may be published without hindrance and brought to the notice of the faithful in the customary form.

**Article 5**

In the exercise of their clerical activities the clergy enjoy the protection of the state in the same way as state officials. The state will proceed, in accordance with the general provisions of civil law, against any insult to their person or to their clerical capacity, as well as against any interference with the duties of their office and, if necessary, will provide official protection.

**Article 6**

The clergy and members of religious orders are freed from any obligation to take public office and such obligations as, according to the dictates of Canon Law, are incompatible with the status of a member of the clergy or religious order respectively. This applies particularly to the office of a lay judge, juror, member of a tax committee or of a fiscal tribunal.

**Article 7**

For the acceptance of employment or appointment as state official, or to any public corporation dependent on the state, clergymen require, the *nihil obstat* of their diocesan ordinary, as well as of the ordinary of the place where the public corporation is situated. The *nihil obstat* may be withdrawn at any time for important reasons of ecclesiastical interests.

**Article 8**

The official income of the clergy is immune from distraint to the same extent as is the official salary of the Reich and state officials.

**Article 9**

The clergy cannot be required by judicial and other authorities to give information about matters which have been entrusted to them in the course of administering pastoral care, and which therefore fall under the obligation of pastoral secrecy.

**Article 16**

*Before bishops take possession of their dioceses they are to take an oath of loyalty either to the Reich governor of the state concerned or to the President of the Reich respectively, according to the following formula:*

‘Before God and on the Holy Gospels I swear and promise, as becomes a bishop, loyalty to the German Reich and to the State of . . . *I swear and promise to honour the legally constituted government and to cause the clergy of my diocese to honour it.* With dutiful concern for the welfare and the interests of the German state, in the performance of the ecclesiastical office entrusted to me, I will endeavour to prevent everything injurious which might threaten it.’

**Article 18**

In the case of the abrogation of state obligations to the Church, whether based on law, agreement or special charter, before working out the principles according to which the abrogation is to be carried out, in a timely manner an amicable agreement is to be effected between the Holy See and the Reich.

Legitimate traditional rights are to be considered as titles in law. An abrogation must bestow upon those entitled to abrogation proper compensation for the loss of the customary state benefits.

**Article 19**

Catholic theological faculties in state universities are to be maintained. Their relation to Church authorities will be governed by the relevant concordats and by their supplementary protocols with stated regulations, having due regard for the

relevant Church decrees. The Reich Government will endeavour to secure for all of these Catholic faculties in Germany uniformity of treatment.

### **Article 20**

Where other agreements do not exist, the Church has the right to establish theological and philosophical colleges for the training of its clergy, which are to be wholly dependent on the Church authorities if no state subsidies are sought.

The establishment, management and administration of theological seminaries and hostels for seminarians is, within the framework of the laws valid for all, the exclusive prerogative of the Church authorities.

### **Article 21**

*Catholic religious education in elementary, vocational, secondary schools and institutions of higher learning is a regular school subject, and is to be taught in accordance with the principles of the Catholic Church.* In religious education, special emphasis will be given to inculcating a patriotic, civic and social sense of duty in the spirit of the Christian faith and the moral code, just as happens in all other subjects. The curriculum and the selection of textbooks for religious education will be arranged in agreement with the Church authorities. The opportunity will be given to the Church authorities to check, with the agreement of the school authorities, whether the pupils receive religious education in accordance with the teachings and specifications of the Church.

### **Article 22**

In the appointment of Catholic religious instructors, agreement is to be reached between the bishop and the state government. Teachers who, because of their doctrine or moral behaviour, are declared unfit to further impart religious education, are not permitted to be employed as religion teachers so long as this obstacle remains.

### **Article 23**

The retention of Catholic denomination schools and the establishment of new ones is guaranteed. In all parishes where parents or guardians request it, Catholic elementary schools will be established, wherever the number of pupils, with due regard for the local conditions of school organization, appears to be sufficient for a school administered in accordance with the standards prescribed by the state.

### **Article 24**

In all Catholic elementary schools only such teachers are to be employed as are members of the Catholic Church, and who guarantee to fulfil the special requirements of a Catholic school.

*Within the framework of the general professional training of teachers, facilities will*

*be created which will provide for the training of Catholic teachers, in accordance with the special requirements of Catholic denominational schools.*

### **Article 25**

Religious orders and congregations are entitled to establish and conduct private schools, within the framework of the general laws and ordinances. These private schools award the same qualifications as state schools, insofar as they adhere to the regulations governing curriculum prescribed for the latter.

Members of religious orders or congregations seeking admission to teacher training and employment in elementary, secondary or post-secondary schools are to meet the general requirements applicable to all.

### **Article 26**

Until a later comprehensive regulation of the marriage laws, it is understood that, apart from cases of critical illness of an engaged person which would not permit delay, and in cases of great moral emergency, whose presence must be confirmed by the proper episcopal authority, the Church marriage blessing should precede the civil ceremony. In such cases the priest is obliged to immediately notify the Registrar's office.

### **Article 27**

For the German army pastoral care outside the realm of ordinary jurisdiction is conceded for its Catholic officers, officials and men, as well as for their families.

The administration of such pastoral care for the army is the duty of the army bishop. His Church appointment is to be made by the Holy See after contact has been made with the Reich Government in order, with its agreement, to select a suitable person.

The Church appointment of military chaplains and other military clergy will be made by the army bishop after prior consultation with the appropriate authorities of the Reich. He may appoint only such chaplains as receive permission from their diocesan bishop to undertake military pastoral work, together with a certificate of suitability. Military chaplains have the rights of parish priests with regard to the troops and other army personnel assigned to them.

Detailed regulations for the organisation of pastoral work by chaplains will be supplied by an Apostolic Brief. Regulations for the legal aspects in terms of [their status as state] officials will be drawn up by the Reich Government.

### **Article 28**

In hospitals, prisons, and other public institutions the Church is permitted to make pastoral visits and conduct services of worship, subject to the general rules of the institutions concerned. If regular pastoral care is provided for such institutions, and if pastors must be appointed as state or other public officials, such appointments will



be made with the agreement of Church authorities.

### **Article 29**

Catholic members of a non-German ethnic minority living within the German Reich, as regards their mother tongue in Church services [sermons], religious education and Church societies, will be accorded no less favourable treatment than that accorded by law and in practice to members of German origin and speech living within the boundaries of the corresponding foreign states.

### **Article 30**

On Sundays and official holy days, *a prayer conforming to the liturgy will be offered at the end of the principal Mass* in parish, auxiliary and conventual churches of the German Reich, *for the welfare of the German Reich and people.*

### **Article 31**

Those Catholic organisations and societies which have exclusively charitable, cultural or religious purposes, and, as such, are placed under the Church authorities, will be protected in terms of their institutions and activities.

Those Catholic organisations which, in addition to their religious, cultural and charitable purposes, have others, such as social or professional tasks – even though they may be brought into national organizations – are to enjoy the protection of Article 31, Paragraph 1, provided they guarantee to conduct their activities outside all political parties.

It is reserved to the Reich Government and the German episcopate, in a joint agreement, to determine which organisations and associations come within the scope of this Article. In so far as the Reich and the states take charge of sport and other youth organisations, care will be taken that it shall be possible for the members regularly to attend church on Sundays and feast days, and that they shall not be induced to do anything inconsistent with their religious and moral convictions and obligations.

### **Article 32**

Due to the special situation existing in Germany, and in view of the safeguards created by the clauses of this concordat of legislation preserving the rights and privileges of the Catholic Church in the Reich and its states, *the Holy See will enact regulations to exclude the clergy and members of religious orders from membership in political parties and from working on their behalf.*

### **Article 33**

All matters relating to clerical personnel or Church affairs, which have not been treated of in the foregoing Articles, will be regulated for the ecclesiastical sphere according to current Canon Law.

Should differences of opinion arise regarding the interpretation or execution of any of the Articles of this Concordat, the Holy See and the German Reich will reach a friendly solution by mutual agreement.

### **Article 34**

This Concordat, whose German and Italian texts shall have equal binding force, shall be ratified, and the instruments of ratification shall be exchanged, as soon as possible. It will be in force from the day of such exchange.

In witness hereof, the plenipotentiaries have signed this Concordat. Signed in two original copies, in the Vatican City, July 20th, 1933.

(Signed) Eugenio, Cardinal Pacelli

(Signed) Franz von Papen

### **Supplementary Protocol**

At the signing of the concordat concluded today between the Holy See and the German Reich, the properly authorised undersigned have submitted the following agreed-upon explanations which form an integral part of the concordat itself.

#### **Re Article 3**

*The Apostolic Nuncio to the German Reich, in accordance with the exchange of notes between the apostolic nunciature in Berlin and the Reich Foreign Office on the 11th and the 27th of March 1930, shall be the doyen of the diplomatic corps accredited there.*

#### **Re Article 13**

It is understood that the Church retains the right to levy Church taxes.

#### **Re Article 20**

Hostels for seminarians which are administered by the Church at institutes of higher learning and academic secondary schools/junior colleges [*Gymnasien*] *will be recognized for tax purposes* as essentially Church institutions in the proper sense of the word, and as part of the diocesan organisation.

#### **Re Article 32**

It is understood that similar regulations regarding activity in party politics will be introduced by the Reich for members of non-Catholic denominations. The conduct, which has been made obligatory for the clergy and members of religious orders in Germany through the implementation of Article 32, does not involve any kind of limitation of the prescribed preaching and explanation of the dogmatic and moral teachings and principles of the Church.

(Signed) Eugenio, Cardinal Pacelli

(Signed) Franz von Papen

At the Vatican City, July 20th, 1933.

### Secret Supplement

*In case of a change in the present German armed forces in the sense of the introduction of universal conscription, the induction of priests and other members of the regular clergy and the orders into military service will, with the understanding of the Holy See, be arranged within the framework of approximately the following guiding ideas:*

- a) Students of philosophy and theology at Church institutions who are preparing themselves for the priesthood are to be freed from military service and the preparatory drills for it, except in the case of a general mobilisation.
- b) In the case of a general mobilization clerics who are employed in the diocese administration or the military chaplaincy are freed from reporting for duty. This applies to ordinaries, members of the ordinariate, provosts of seminaries and Church residences for seminarians, professors at the seminaries, parish priests, curates, rectors, coadjutors and the clerics who provide a church with worship services on a continuing basis.
- c) The remaining clerics, insofar as they are considered suitable, *are to join the armed forces of the state* in order to devote themselves to pastoral care for the troops under the Church jurisdiction of the military bishops, if they are not inducted into the medical unit.
- d) The remaining clergy *in sacris* or members of orders, who are not yet priests are to be assigned to the medical unit. The same shall apply when possible to the candidates for the priesthood mentioned in a) who have not yet taken their final vows.<sup>1,2</sup>

<sup>1</sup> *Konkordat zwischen dem Heiligen Stuhl und dem Deutschen Reich + Schlussprotokoll* [connection protocol] + *Geheimanhang* [secret notes] AAS 25 (1933) 389-414 (but this Vatican version does not include the Secret Supplement). For that see: Lothar Schoeppe, *Konkordate seit 1800: Originaltext und deutsche Uebersetzung der geltenden Konkordate*. Frankfurt am Main; Berlin: Alfred Metzner Verlag, 1964, p35. <http://www.ibka.org/artikel/ag97/reichskonkordat.html>. Emphases added.

<sup>2</sup> Translated by Muriel Fraser. Source: <http://www.concordatwatch.eu/kb-1211.834> (2020). There appear to be no restrictions of copyright.



## ***Appendix VI – Pius' 1942 Christmas Broadcast***

### THE RIGHTS OF MAN – THE FEAST OF CHRISTMAS AND SUFFERING HUMANITY

Beloved children throughout the world!

As the Feast of Christmas recurs year by year the message of the crib of Bethlehem sounds in Christian ears with accents of a holy joy which is ever new and ever finds a tender echo in Christian hearts; it is the message of Jesus, light amidst the darkness. To a world plunged in the gloom of tragic error it brings the light of Heavenly truth; to a humanity enduring the pangs of a deep and bitter sorrow it gives abundance of joyful hope; to the children of Adam shackled in the bonds of sin it brings assurance of deliverance; to those countless hosts of suffering and afflicted ones who see their happiness lost and their energies broken in the storm of hatred and strife now raging, it gives promise of mercy, love, and peace.

And the bells which ring out this message in every continent do more than recall a Divine gift bestowed upon humanity at the beginning of the Christian era; they also proclaim a consoling and present reality, a reality as eternally young as it is ever vital and life-giving: the reality of the true light which enlightens every man that comes into this world, the light which will never fade. The Eternal Word, Who is the way, the truth, and the life, began His mission of teaching, saving, and redeeming the human race by being born in the squalor of a cave, thus ennobling poverty and sanctifying it. He thus uttered and consecrated a message which is still today the word of eternal life, which provides the answer to those torturing questions that never have been and never will be solved by ephemeral theories or by human means; questions which now in poignant form confront the minds and hearts of an embittered and angered humanity, and call urgently for a reply.

'I have compassion on the multitude'; such was the motto of Jesus; and for Us, too, it is a sacred charge urging its claim at all times and in every situation of mankind. The Church would be untrue to herself, she would have ceased to be a mother, if she were deaf to the cries of suffering children which reach her ears from every class of the human family. Between the various concrete forms by which individual peoples and States are endeavoring to solve the gigantic problems of internal order and international collaboration, she does not intend to discriminate, so long as such forms respect the law of God. Nevertheless the Church, since she is 'the pillar and ground of truth,' [*1 Timothy* 3:15] since she has been appointed by the will of God and by the mandate of Christ to be guardian of the natural and the supernatural order, cannot forgo her right to proclaim fundamental and immutable laws to her own children and to the whole world, protecting them against all perversion, obscurity, corruption, misinterpretation, and error. This function of the Church is the more necessary because upon the observance of these laws, and not merely upon the efforts of any upright and courageous will, depends the final

stability of that new national and international order which is ardently desired by all peoples. Of these peoples We well know the courage and endurance; We know also their hardships and their sufferings; and to all of them in this hour of their indescribable trial and adversity, to all without exception, We feel Ourselves attached by the bonds of a heartfelt, impartial, and unfailing love, and by the boundless desire to bring them every relief and help that is in Our power.

## INTERNATIONAL RELATIONS AND NATIONAL ORDER

In Our last Christmas Message [*The Pope Speaks to the World*, Christmas 1941] We expounded the principles suggested by Christian thought for the establishment of intercourse and collaboration between nations conformably with the Divine law. We propose today, assured of the good will and interest of all sincere minds, to dwell with particular care and with equal impartiality upon the fundamental laws governing the internal order of States and peoples. International relations and national order are intimately connected, for the balance and concord of one nation with another depends upon the balance of each nation in itself and upon the stage of internal development which it has reached in the material, social, and intellectual spheres. No State, in fact, can present a firmly and consistently peaceful front to its neighbors without an internally peaceful condition which will inspire confidence. Therefore it is only by striving for this complete peace, peace within and peace without, that it will be possible to deliver peoples from the cruel nightmare of war, to diminish and gradually to eliminate the material and psychological factors which may give rise to new conflicts and upheavals.

## THE TWO ELEMENTS OF SOCIAL PEACE

All social life deserving of the name has its origin in the desire for peace and aims at attaining it; it aims at that orderly and tranquil common life in which St. Thomas, echoing the well known definition of St. Augustine, sees the essence of peace. Two essential elements, therefore, are necessary for social life: an orderly common life, and a common life which is tranquil.

### I. ORDERLY COMMON LIFE

Order, the basis of social life among men – among intelligent and responsible beings, that is, who pursue an end appropriate to their nature – is not a mere extrinsic connection between parts numerically distinct; it tends rather towards an ever more perfect achievement of internal unity, a unity, however, which does not exclude differences grounded in reality and sanctioned by the will of the Creator and by supernatural laws.

Never has it been so capitally important to understand clearly the true foundations of all social life as in these days when humanity, diseased by the poison of social errors and perversions and tossed by a fever of conflicting desires, doctrines, and aims, has become the unhappy prey of a disorder created by itself,

and is experiencing the disruptive effects of false social theories that neglect and contravene the laws of God. Just as darkness with all its oppressive horrors cannot be dispelled by a will-o'-the-wisp but only by the light, so disorder can be banished only by order, and by an order that is not fictitious but real. Only in one way can we hope for salvation, renewal, and true progress, and that is through the return of numerous and influential sections of mankind to a true conception of society, a return which will require an extraordinary grace of God and firm and self-sacrificing resolution on the part of men of good will and far-sighted vision. If such men are brought to perceive and appreciate the fascinating beauty of just social principles, they will be able by their influence to spread among the masses a conviction of the truly Divine and spiritual origin of social life; and they will thus prepare the way for the re-awakening, the development, and the consolidation of those ethical conceptions without which the proudest achievement in the social sphere will be nothing but a Babel; its citizens may have walls in common, but they will speak different and conflicting tongues.

God the first cause and ultimate ground of individual and social life

If we would understand social life we must raise our thoughts to God, the first Cause and ultimate ground, to God, the Creator of the first married pair, which is the source from which all society – the family, the nation, and the association of nations – takes its rise. Social life is a reflection, however imperfect, of its exemplary cause, God Three in One, Who by the mystery of the Incarnation redeemed and elevated human nature; and therefore, viewed in the light of reason and revelation, the ideal and purpose of society possess an absolute character transcending all the vicissitudes of time; they have also a magnetic power which, far from being deadened and extinguished by disappointment, error, and failure, irresistibly draws noble and pious minds again to devote renewed energy, new understanding, new studies, means, and methods, to the accomplishment of an enterprise which in other times and in other circumstances has been attempted in vain.

The development and perfection of the human person

The original and essential purpose of social life is to preserve, develop, and perfect the human person, by facilitating the due fulfillment and realization of the religious and cultural laws and values which the Creator has assigned to every man and to the human race, both as a whole and in its natural groupings.

A social doctrine or structure which denies or neglects the internal and essential link connecting God with all human concerns is an aberration; those who follow such a doctrine build up with one hand but with the other they are providing the means which sooner or later will undermine and destroy the structure. If they fail to acknowledge the respect due to the human person and to the life of the human person, if they give human personality no place in the social system, in legislative and executive activity, then, far from benefiting society, they damage it; far from

fostering and enlivening the social sense and realizing its aspirations and hopes, they deprive it of all intrinsic value, making it a mere catch-phrase which in ever-increasing sections of the community is being resolutely and frankly repudiated.

If social life implies internal unity it does not on that account exclude the differences between men which are grounded in reality and in nature. But so long as we hold fast to God as the supreme controller of all human concerns, both likenesses and differences find their proper place in the absolute order of being, of values, and consequently also of morality. If that foundation is attacked, however, ominous fissures appear in the structure: the various spheres of culture become dissociated from one another; outlines, boundaries, and values become blurred and uncertain; with the result that the decision between opposing policies comes to depend, according to the prevailing fashion, upon merely external factors, and often even upon blind instinct.

During the past decades a damaging economic policy subordinated the whole of civil life to the profit motive; today a conception rules which is no less detrimental to society, regarding as it does everything and everybody from the standpoint of utility to the State, to the exclusion of all ethical and religious considerations. In either case we have a travesty and a misconception pregnant with incalculable consequences for social life, which is never nearer to losing its noblest prerogatives than when under the illusion that it can with impunity repudiate or neglect God, the eternal source of its dignity.

Reason, enlightened by faith, assigns to each person and to each particular association in the social organism a definite and noble place; above all it tells us that the purpose of the whole of the State's activity, political and economic, is the permanent realization of the common good: that is to say, the provision of those external conditions which are needful to citizens as a whole for the development of their qualities and the fulfillment of their duties in every sphere of life. material, intellectual, and religious – in the supposition, however, that the powers and energies of the family and of other organisms which hold natural precedence over the State are insufficient, and also subject to the fact that God, in His will for the salvation of men, has instituted another universal society, the Church, for the benefit of the human person and for the realization of his religious ends.

In a social conception inspired and sanctioned by religious thought, economic and cultural activities are seen as a vast and admirable forge of energy, richly various and harmoniously coherent, in which the similarity of men as beings endowed with reason and their functional diversity receive just acknowledgment and find adequate expression. In any other conception labor is oppressed and the worker is degraded.

#### The legal structure of society and its purpose

If social life, such as God wills it, is to attain its end it needs a legal structure for its support, defense, and. protection. The function of this structure is not to dominate,



but to serve; to encourage the development and vital growth of society in the abundant variety of its aims, promoting the full achievement of private enterprise in harmonious collaboration, and protecting it by suitable and legitimate means against anything detrimental to its full expansion. Such structure, in order to secure the balance, the security, and the concord of society, has also the right of coercion against those who cannot in any other way be restrained within the honorable discipline of social life; but no authority worthy of the name can fail to feel, in the just exercise of this right, an anxious sense of responsibility in the sight of the Eternal Judge, before whose tribunal any unjust sentence, and especially any reversal of Divinely established principles, will receive inevitable punishment and condemnation.

The ultimate, deep-rooted, lapidary principles which lie at the foundation of society cannot be abolished by any effort of human ingenuity; they may be denied, ignored, disregarded, or disobeyed, but they can never be deprived of their juridical validity. Admittedly conditions change with the passage of time, but there is never a complete gap, never entire discontinuity, between the law of yesterday and the law of today, between the disappearance of old forms of government and the introduction of new constitutions. Whatever happens, whatever change or transformation may take place, the purpose of all social life remains the same, ever sacred, ever obligatory: the development of the personal values of man, who is made in the image of God; whatever legislator or authority he may obey, every member of the human family remains bound to secure his immutable ends. He has therefore always the inalienable right – a right which no opposition can destroy and which all, friends and enemies alike, are bound to acknowledge – to a constitution and an administration of justice inspired by the conviction and understanding that it is their essential duty to serve the common good.

The legal structure has also the noble and arduous task of securing harmonious relations between individual citizens, between various associations within the State, and between their members. Legislators will accomplish this task successfully if they avoid dangerous theories and practices which are detrimental to the community and to its cohesion, and which owe their origin and wide diffusion to false postulates. Among these is to be counted a juridical positivism which invests purely human laws with a majesty to which they have no title, opening the way to a fatal dissociation of law from morality. Likewise to be banned is the theory which claims for a particular nation, or race, or class, a juridical instinct against whose law and command there is no appeal. Finally, all those theories are to be shunned which, though in themselves divergent and deriving from opposed ideologies, have this in common that they regard the State, or a group representing it, as an absolute and supreme entity exempt from all control and criticism, even when its theoretical and practical postulates result in open and clashing contradiction with essential data of the human and Christian conscience.

Those who clearly perceive the vital connection between genuine social order

and a genuine juridical structure, those who appreciate that interior unity in multiplicity depends upon the primacy of the spiritual, upon respect for human personality both in oneself and in others, upon a true love for society, and upon attachment to the ends for which God has ordained it, cannot wonder at the unhappy results of juridical conceptions which have departed from the royal road of truth to follow the slippery paths of materialism; and they must immediately see how urgently necessary it is to return to a conception of society which is spiritual and ethical, earnest and profound, instinct with the warmth of a true humanity, lit by the light of Christian faith which reveals in the juridical structure a reflection of the social order as God has willed it, a luminous product of the spirit of man, which in its turn is an image of the spirit of God.

This organic conception of society, the only vital conception, combines a noble humanism with the genuine Christian spirit, and it bears the inscription from Holy Writ which St. Thomas has explained: 'The work of justice shall be peace'; a text applicable to the life of a people whether it be considered in itself or in its relations with other nations. In this view love and justice are not contrasted as alternatives; they are united in a fruitful synthesis. Both radiate from the spirit of God, both have their place in the program which defends the dignity of man; they complement, help, support, and animate each other: while justice prepares the way for love, love softens the rigor of justice and ennobles it; both raise up human life to an atmosphere in which, despite the failings, the obstacles, and the harshness which earthly life presents, a brotherly intercourse becomes possible. But if the evil spirit of materialism gains the mastery, if the rough hands of power and tyranny are suffered to guide events, you will then see daily signs of the disintegration of human fellowship, and love and justice will disappear – presaging the catastrophes which must come upon a society that has apostatized from God.

## II. COMMON LIFE IN TRANQUILLITY

The second fundamental element of the peace towards which every human society almost instinctively tends, is tranquility. Tranquility has nothing in common with a hard and childishly obstinate contentment with the state of things as they are; nor with a reluctance, begotten of a lazy and selfish spirit, to confront the problems and questions to which the progress of time and the succession of generations give rise, and which urgently demand an immediate solution. For the Christian, conscious of his responsibility to even the least of his brethren, there can be no such false tranquillity; he does not run away, he throws himself into the fray; he is all for action, action against apathy or desertion in the great spiritual war in which the structure, indeed the very soul, of the society of the future is at stake.

### Tranquility and action

Tranquility, understood in the sense of St. Thomas, is not opposed to intense activity; for one who fully appreciates the beauty and the necessity of a spiritual

foundation for society, for one who understands how noble is its ideal, tranquility and action are associated in perfect harmony. And this leads Us to address a word of special affection and fatherly good will to you, young people, who are inclined to turn your backs upon the past and to place all your hopes and aspirations in the future: Enthusiasm and courage in themselves are not enough; they must be placed at the service of a good and untarnished cause. Feverish activity and anxious labor must all come to nothing, unless you find stability in God and in His eternal law. You must be inspired by the conviction of fighting for the truth, of devoting to that cause all your own desires and energies, all your yearnings and your sacrifices; you must be conscious of fighting for the eternal laws of God, for the dignity of the human person and for the attainment of the ends which the human person is destined to achieve. It is in the eternally active tranquillity of God that mature age and youth will both find safe anchorage and so effect the truly Christian co-ordination of their differences of temperament and of activity. There, so long as driving power and the curb of restraint are coupled together, the natural difference between the older and the younger generation can give rise to no danger; on the contrary their collaboration will contribute powerfully to the implementing of God's eternal laws throughout the changing course of time and circumstances.

### The World of Labor

There is one section of the community, for the past hundred years the scene of violent agitation and conflict, in which tranquility, at any rate to all appearance, reigns today; We mean the vast and ever growing world of labor, the great army of workers, wage-earners, and dependents. Viewed from the standpoint of present conditions with their war-time needs, this state of peace may be said to be an objective necessity; but if we consider it from the point of view of justice, from the point of view of an orderly and legitimate labor movement, we cannot but conclude that such tranquility will continue to be no more than apparent until that movement achieves its purpose.

Guided always by religious motives, the Church has condemned the various systems of Marxist socialism, and she condemns them still today, for it is her permanent duty and right to save men from currents of thought and from influences which jeopardize their eternal salvation. But the Church cannot fail to know and to perceive that the worker, in his efforts to improve his condition, finds himself confronted by a system which, far from being conformable with nature, is contrary to the order established by God and to the purpose which He has assigned earthly goods. The methods used may have been, and may still be wrong, dangerous, and deserving of condemnation; but no one, least of all a priest or a Christian, can possibly remain deaf to the cry that rises out of the depths, calling for justice and for a spirit of brotherhood in a world which a just God has made. To be silent in such circumstances would be wrong and inexcusable in the sight of God; it would be contrary to the inspired preaching of the Apostle, who, while insisting that we must

be resolutely opposed to error, knows also that we must be full of sympathy with those who go astray, and full of understanding for their aspirations, hopes, and motives.

When God blessed our first parents He said to them: 'Increase and multiply and fill the earth and subdue it.' [*Genesis*. 1:28] And to the first father of a human family He said later: 'In the sweat of thy brow thou shalt eat bread.' [*Genesis* 3:19] Therefore the dignity of the human person normally demands the right to the use of earthly goods as the natural foundation for a livelihood; and to that right corresponds the fundamental obligation to grant private property, as far as possible, to all. The positive laws regulating private property may change and may grant a more or less restricted use of it; but if such legal provisions are to contribute to the peaceful state of the community, they must save the worker, who is or will be the father of a family, from being condemned to an economic dependence or slavery irreconcilable with his rights as a person.

Whether this slavery arises from the tyranny of private capital or from the power of the State makes no difference to its effect; indeed under the oppression of a State which controls everything and regulates the whole of public and private life, which encroaches even upon the sphere of thought, conviction, and conscience, this lack of freedom may have consequences even more disastrous, as experience shows.

#### FIVE FUNDAMENTAL POINTS FOR THE PEACEFUL ORDERING OF HUMAN SOCIETY

Anyone who studies, in the light of reason and faith, the foundations and the purposes of social life which We have briefly outlined, anyone who considers their pure and sublime moral value and their beneficent results in every sphere of life, cannot but be sensible of the potent principles of order and tranquillity which could be given, or rather restored, to a disordered world by efforts inspired by high ideals, steadfast against obstruction, and successful in breaking down intellectual and juridical barriers raised by prejudice, error, and indifference, and by a long process of secularization in thought, sentiment, and action, which has withdrawn the city of this earth from the light and influence of the city of God.

Now, more than ever before, is the time for reconstruction, the time to rouse the world's conscience from the lethargy which the poison of widespread error has cast upon it. The present material and moral breakdown, the recognition that all purely human systems are frail and incoherent, is bringing disillusionment even to those who, in days when all was apparently well, did not feel either in themselves or in society the need of any contact with the eternal. nor consider the lack of such contact to be an essential defect in their systems.

A truth which the Christian already clearly perceived, and which in the firm conviction of his faith he grieved to see ignored by others, is now being made manifest in the frightful catastrophe of these times, a catastrophe which even to the lukewarm, to the indifferent, and to the thoughtless has all the solemn appearance of

a general judgment; it is the ancient truth uttered by the Prophet, and tragically proved again and again as it has thundered down the ages from nation to nation: 'All that forsake thee shall be confounded; they that depart from thee shall be written in the earth; because they have forsaken the Lord, the vein of living waters.' [Jeremiah 17:13]

But action, not regrets, is the order of the day; it is no time for regretting what is past but rather for reshaping the structure which is to benefit the society of tomorrow. Now is the time for the best elements in Christendom, filled with the enthusiasm of crusaders, to band themselves together in the spirit of truth, justice, and love, answering the call, 'God wills it!' and ready, like the crusaders of old, for service and for sacrifice. Their object then was to deliver the land sanctified by the life of the Word Incarnate; the crusaders of today – if We may so express it – have another voyage to make, another sea to cross; they have to traverse the ocean of modern errors, and they have to deliver a spiritual holy land which shall be the ground for the immutable laws of a firmly established and coherent social structure.

Animated by this lofty purpose, We speak to you from the crib of the Prince of Peace, confident that His grace is poured forth in all hearts; We speak to you, beloved children, who in Christ acknowledge and adore your Savior; We speak to all those who are united with Us at least by the spiritual bond of belief in God; We speak, finally, to all who yearn for deliverance from doubt and error and seek for light and guidance; and We exhort and conjure you with fatherly urgency not only to understand fully the terrible gravity of this hour, but also to consider the dawn of supernatural blessings of which it may be the herald. and to unite in laboring together for the renovation of society in spirit and in truth.

The essential aim of this necessary and holy crusade is that the star of peace, the star of Bethlehem, may once more shine forth upon the whole of humanity in its dazzling splendor, bringing reassurance of peace and the promise of a better, richer, and happier future.

The way through the darkness to the light of the morning will be long, it is true; but the decisive steps in the journey are the first, and upon the first five milestones of the path, inscribed with chisel of bronze, are the following maxims:

## I. THE DIGNITY AND RIGHTS OF THE HUMAN PERSON

He who would have the star of peace to shine permanently over society must do all in his power to restore to the human person the dignity which God conferred upon him from the beginning; he must resist the excessive herding together of human beings, as though they were a soulless mass; he must set his face against their disintegration in economic, social, political, intellectual, and moral life; against their lack of solid principles and firm convictions; against their excessive reliance upon instinct and emotion, and against their fickleness of mood; he must favor, by all legitimate means and in every sphere of life, social forms which render possible and guarantee full personal responsibility in regard to things both temporal and spiritual.

He must foster the observance and practical implementing of the following fundamental rights of the person: the right to maintain and develop physical, intellectual, and moral life, and in particular the right to a religious training and education; the right to worship God, both in private and in public, including the right to engage in religious works of charity; the right, in principle, to marriage and to the attainment of the purpose of marriage, the right to wedded society and home life; the right to work as an indispensable means for the maintenance of family life; the right to the free choice of a state of life, and therefore of the priestly and religious state; the right to a use of material goods, subject to its duties and to its social limitations.

## II. THE PROTECTION OF SOCIAL UNITY, AND ESPECIALLY OF THE FAMILY

He who would have the star of peace to shine permanently upon society must reject all forms of materialism, which regard the people as nothing but a herd of individuals, disunited and lacking organic cohesion, and as the raw material for domination and arbitrary treatment.

He must endeavor to see society as an organic unity, growing to maturity under the government of Divine Providence; a unity which, within the spatial limits assigned to it and in the measure of its peculiar endowments, is designed, through the collaboration of the various classes and vocational groups of the community, to achieve the eternal and ever new ends of culture and religion. He must defend the indissolubility of marriage; he must give to the family, which is the irreplaceable unit of society, the space, light, and air that it needs in order to fulfill its mission of perpetuating new life, and of educating children in a spirit corresponding with its own true religious convictions; he must devote his energies to preserving, protecting, or restoring the economic, spiritual, moral, and juridical unity of the family: by ensuring that the material and spiritual advantages of the family shall be shared also by the domestic staff: by securing for every family a home in which a healthy family life, both physical and moral, may be maintained in all its vigor and dignity; by ensuring that home and place of work are not so distant from each other that the head of the family, the educator of his children, becomes almost a stranger in his own home; by ensuring, above all, that between school and family that bond of confidence and mutual assistance shall be restored which in times past produced such happy results, but which today has given place to mistrust, in cases where the school, under the influence or the control of a materialistic spirit, contaminates and corrupts the good which the parents have instilled into the minds of their children.

## III. THE DIGNITY AND PREROGATIVES OF LABOR

He who would have the star of peace to shine permanently over society must give to labor the place assigned to it by God from the beginning. All labor, as an indispensable means to the mastery of the earth, by which God wills to be glorified,

has an inalienable dignity and at the same time an intimate connection with the development of the human person; nor does this noble dignity and prerogative of labor suffer any diminution from the burden of fatigue which, in consequence of Original Sin, must be endured in obedient submission to the will of God.

Those who are familiar with the great Encyclicals of Our Predecessors and with Our own previous Messages will know that the Church does not hesitate to draw the practical conclusions which follow from the moral dignity of labor, or to lend them the full weight of her authority.

The dignity of labor demands, not only a just wage, adequate to the needs of the worker and his family, but also the maintenance and development of a social order which will render possible and secure a portion of private property, however modest, for all sections of the community; which will favor a higher education for children of the working classes who are exceptionally intelligent and well disposed; and which will promote and give effect to a practical social spirit in the neighborhood, in the district, and throughout the nation, thus mitigating hostility between various classes and interests, and giving to the workers, instead of a feeling of isolation from their fellow men, the comforting experience of a truly human solidarity and Christian brotherhood.

The progress and extent of social reform will depend upon the economic power of each nation. It is only by a rational and generous exchange of resources between the strong nations and the weak that a state of world-wide peace will become possible, and all centers of conflagration and infection, which might give rise to new conflicts, be eliminated.

There are clear signs which lead Us to think that, amidst the ferment of prejudice and hate which are an inevitable but unhappy feature of the war mentality, peoples have not lost the consciousness of their intimate dependence upon one another for good or for evil; indeed that consciousness appears to have become even more lively and active. Is it not true that serious thinkers are coming to perceive more and more clearly that the way to world salvation lies in the renunciation of national egoism and isolation, ready as they are to ask their own people to bear a heavy burden of the sacrifices which will be needful to bring social peace to other nations? May this Christmas Message of Ours, addressed to all men of good will and generous heart, encourage and increase the army of social crusaders in every land! And may God grant to their peace-loving cause the victory which such a noble enterprise deserves!

#### IV. THE RESTORATION OF THE JURIDICAL CONSTITUTION

He who would have the star of peace to shine permanently over social life must make every effort towards the restoration of the juridical constitution.

The modern idea of justice is often corrupted by a positivist and utilitarian theory and practice subservient to the interests of particular groups, sections, and

movements; the course of legislation and the administration of justice being dictated by their policies.

This state of affairs can be remedied only by awakening the human conscience to the need of a juridical constitution based upon God's sovereign lordship and immune from human caprice; a constitution which will use its coercive authority to protect the inviolable rights of man against the aggression of any human power.

A constitution conformable with the Divine will gives man a right to juridical security, and accordingly grants him a sphere of rights immune from all arbitrary attack.

The relation of man towards man, of individual towards society, towards authority, and towards civic duties, and the relation of society and authority towards individuals – all these must be based upon a clear juridical foundation and, where necessary, protected by the authority of the courts. This supposes:

- (a) a tribunal and a judge taking their directions from law clearly defined;
- (b) clear legal principles which cannot be upset by unwarranted appeals to a supposed popular sentiment or by merely utilitarian considerations;
- (c) the recognition of the principle that the State also, and the officials and organizations dependent upon the State, are under the obligation of revising and withdrawing such measures as are incompatible with the liberty, the property, the honor, the advancement, or the welfare of individuals.

#### V. THE CHRISTIAN CONCEPTION OF THE STATE

He who would have the star of peace to shine permanently upon human society must strive for the recognition of a political theory and practice based upon rational discipline, noble humanity, and a responsible Christian spirit.

He must assist in bringing back the State and the power of the State to its proper function of serving society, and, to a full respect for the human person and for his activity in pursuit of his eternal destiny.

He must use every effort to stamp out the errors which cause the State and its authority to depart from the path of moral rectitude, repudiating the eminently ethical bond which connects them with individual and social life and denying or in practice ignoring their essential dependence upon the will of the Creator.

He must promote the general recognition of the truth that, even in the temporal order, the deepest meaning, the ultimate moral basis, and the universal legitimacy of the right to govern, lies in the duty to serve.

#### THE WORLD WAR AND THE RECONSTRUCTION OF SOCIETY

Beloved children, God grant that as Our voice reaches your ears your hearts may be deeply moved by the seriousness, the solicitude, the urgency with which We put these thoughts before you; they are an appeal to the consciences of all men, a



rallying call to all those who are willing to see in the vast extent of this universal catastrophe the measure of their own duty and responsibility.

A great part of the human race, and not a few – We do not hesitate to say it – not a few even of those who call themselves Christians, bear some share in the collective responsibility for the aberrations, the disasters, and the low moral state of modern society.

This world war and everything connected with it – its remote and immediate antecedents, its processes, its effects in the material, juridical, and moral orders – is nothing else than the collapse, unexpected perhaps by the thoughtless, but foreseen and feared by those who perceived its real character, of a social order which, beneath a deceptive appearance or mask of conventional formulas, concealed a fatal weakness and an unbridled lust for profit and power.

Forces, which in time of peace had been repressed, unleashed themselves with the outbreak of war in an unhappy succession of acts at variance with the spirit of humanity and Christianity. International conventions entered upon to make war less inhuman by confining it to combatants, by regulating the treatment of occupied countries and of prisoners of war, have in various places remained a dead letter: and who can see where this progressive deterioration may end?

Are the nations to stand by inactive while this disastrous process goes on? Surely, rather, all men of courage and honor, as they gaze upon the ruins of a social order which has given such tragic proof of its failure to secure the common good, ought to unite in a solemn vow never to rest until valiant souls of every people and every nation of the earth arise in their legions, resolved to bring society back to its immovable center of gravity in the Divine law, and to devote themselves to the service of the human person and of a Divinely ennobled human society.

Humanity owes this vow to the numberless dead who lie buried on the fields of battle: the sacrifice which they have made of their life in the discharge of duty is a holocaust which calls for a new and better social order.

Humanity owes this vow to the countless ranks of sorrowing mothers, widows, and orphans, who have seen themselves deprived of the light, the comfort, and the support of their lives.

Humanity owes this vow to those innumerable exiles whom the hurricane of war has torn away from their native soil and dispersed in a foreign land: who might make their own the Prophet's lament: 'Our inheritance is turned to aliens, our houses to strangers.' [*Lamentations* 5:2]

*Humanity owes this vow to those hundreds of thousands who, without any fault of their own, sometimes only by reason of their nationality or race, are marked down for death or gradual extinction.*<sup>1</sup>

Humanity owes this vow to those many thousands of non-combatants, women,

<sup>1</sup> This is the one sentence in the whole broadcast which *might* be interpreted as referring to the victims of the Holocaust. No mention of the millions; no mention of religion. Emphasis added.

children, aged, and infirm, whom aerial warfare [the horrors of which We have repeatedly denounced from the beginning],<sup>1</sup> waged indiscriminately or with insufficient precaution, has deprived of life, property, health, homes, charitable institutions, and churches.

Humanity owes this vow to the flood of tears and bitterness, of pain and torment, which are the outcome of this mortal and gigantic struggle, and which cry to Heaven, calling for the descent of the Spirit, to deliver the world from the continuance of violence and terror.

### INVOCATION OF THE REDEEMER

And where with greater security and confidence, where with more efficacious faith, could humanity lay this vow for the renovation of society, than at the feet of the 'desired of all nations' Who lies before us in the manger in all the fair comeliness of His infant humanity, but inviting our love also by the promise of His redemptive mission already begun? In what place could this noble and holy crusade find more expressive consecration or more powerful stimulus than at Bethlehem, where in the adorable mystery of the Incarnation we were given the new Adam, at whose well-springs of truth and grace all men must drink the waters of salvation if they are not to perish in the wilderness of this life? 'Of His fullness we have all received.' [*John* 1:16] For twenty centuries now His fullness of truth and grace has been poured out upon the world, and the volume of its stream is not diminished today: His light is more powerful than the darkness, the radiance of His love stronger than the icy rigor of egoism which in so many men paralyzes the power to rise to greater heights. You, volunteers in the crusade for a new and noble social order, must raise the new standard of moral and Christian regeneration, you must declare war upon the darkness of apostasy from God, upon the coldness of fraternal discord; you must wage war in the name of a humanity which is grievously sick, a humanity which must be healed in the name of the Christian conscience.

Our blessing and Our fatherly goodwill and encouragement be upon your valorous enterprise, and remain with all those who do not shrink from hard sacrifices, weapons more powerful than the sword, these, in fighting the evil from which society suffers. Upon your crusade for a social ideal, truly human and truly Christian, may the star of Bethlehem shed its light of consolation and encouragement – the star which ushered in and for ever enlightens the Christian era. It is in the sight of that star that every heart has found, still finds and will ever find faith: 'If armies in camp should stand together against me . . . in this will I be confident.' [*Psalms* 26:3] Where this star shines, there is Christ: 'With this star to guide us we shall not go astray; led by this star let us go to Him, that with the Child Who is born today we may find perpetual joy.'

<sup>1</sup> This addition has been placed there by the editor(s) of this online version of the encyclical.  
<http://catholictradition.org/Encyclicals/1942.htm>

## *Appendix VII – The Brown House (Braunes Haus)*

The Nazi Party (NSDAP) was formed one year after Eugenio Pacelli's gift in 1919 of a large sum of Church money to the young destitute Adolf Hitler.<sup>1</sup>

In 1920, the Nazis opened their first party headquarters at the Sternacker Bräu in Munich. Between 1922 and 1923, Hitler and the Nazis used a smaller structure at Corneliusstrasse 12 for their meetings. For a time following the party's reorganisation on 27 February 1925, they met at the Eher Verlag on Thierstrasse 15, which eventually became the central NSDAP publishing house. Their last base of operations was at Schellingstrasse 50 before they moved into the Brown House.

A large impressive stone structure, the building that would later be the Nazi Party centre of operations was located at Briennerstrasse 45 in Munich. (The Catholic Church's nunciature was directly opposite at No. 15.) The mansion was built in 1828 for the aristocrat Karl Freiherr von Lotzbeck. From 1876 the building was known as 'Palais Barlow'.

By 1930, the NSDAP headquarters at Schellingstrasse 50 had become too small. In April that year, Elizabeth Stefanie Barlow (widow of William Barlow, an English wholesale merchant) offered the Palais Barlow for purchase to the NSDAP. A sales contract was signed on 26 May, with a purchase price of 805,864 marks.

Funds for renovation were provided by industrialist Fritz Thyssen. The house was converted from an urban villa to an office building by the architect Paul Troost. He and Adolf Hitler also re-decorated it in a heavy, anti-modern style.

Braunes Haus was officially opened on 1 January 1931, which is when the party leadership moved into the building.<sup>2</sup>



*A thumbnail photograph of Adolf Hitler (hands on rail) inspecting the reconstruction. of Palais Barlow as Braunes Haus, 30 August 1934.<sup>3</sup>*

<sup>1</sup> Refer to page 12, above.

<sup>2</sup> *Wikipedia* 'Brown House, Munich' (2020)

<sup>3</sup> Source: Library of Congress. Lot 3633 LC-USZ62-64755. This file is believed to be in the public domain.



*Braunes Haus in August 1935.<sup>1</sup>*



*Display of NSDAP and SA Deutschland Erwache standards inside Braunes Haus.<sup>2</sup>*

<sup>1</sup> Collection: German Federal Archives. Current Location: Aktuelle-Bilder-Centrale, Georg Pahl (Bild 102). Attribution: Bundesarchiv, Bild 102-17059 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.

<sup>2</sup> Collection: German Federal Archives. Current location: Sammlung von Repro-Negativen (Bild 146). Attribution: Bundesarchiv, Bild 146-1974-064-18 / CC-BY-SA 3.0. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Germany licence.



*The ruins of Braunes Haus, 15 July 1945<sup>1</sup> – an appropriate monument to the devastating politics of Eugenio Pacelli and his early protégé Adolf Hitler..*

<sup>1</sup> Photographer: Max Wantman. Author: Sam. This file is licensed under the Creative Commons Attribution-Share Alike 4.0 International licence.



## ***Appendix VIII – The Concordat between Franco and the Holy See***

The Concordat of 1953<sup>1</sup> was signed on 27 August 1953 by Spain (under the rule of Francisco Franco) and the Vatican during the pontificate of Pius XII. In return for the granting by the Vatican of the ‘royal patronage’ (Patronato real, the historical privilege of Spanish kings to appoint clerical figures) to Franco, the concordat gave the Catholic Church in Spain a set of privileges such as state funding and exemption from government taxation.

In 1954, as a reward for giving the Church extensive privileges via the Concordat, Franco was admitted to the ‘Supreme Order of Christ’ – the highest order of chivalry awarded by the pope.

\*

In the name of the most Holy Trinity:

The Apostolic Holy See and the Spanish State, with the intention of guaranteeing fruitful co-operation for the greater good of the religious and civil life of the Spanish nation, have determined to draw up a Concordat which resumes and completes previous Concordats, and establishes the rules governing the reciprocal relationship between the contracting parties, in agreement with the law of God and the Catholic tradition of Spain.

To this end, His Holiness Pope Pius XII has named as his Plenipotentiary Domenico Tardini, and His Excellency the Head of the Spanish State as his, Alberto Martín Artajo and Fernando Ma Castiella y Maíz who, having been invested with the relevant powers and mutually recognizing their authenticity, have agreed the following:

### **Article 1**

The Apostolic Roman Catholic Church will continue to be *the sole religion of the Spanish State* and will enjoy the rights and prerogatives due to it under Divine and Canon Law.

### **Article 2**

1. The Spanish State recognises *in the Catholic Church the character of the perfect society* and guarantees it the free and full exercise of its spiritual power and jurisdiction, as well the free and public exercise of the religion..
2. In particular, the Holy See is permitted to promulgate and publish in Spain all resolutions relating to the governance of the Church and to communicate without impediment with its Prelates, the clergy and faithful, and they with the Holy

<sup>1</sup> Translated from the Spanish original by Barbara D Wood. Source: *Concordat Watch*. <http://www.concordatwatch.eu/topic-34561.843>. There appear to be no restrictions of copyright. Excerpts from. Emphases added.

See. The same powers will be granted to Ordinaries and other Church authorities, in that which concerns the clergy and faithful.

### **Article 3**

1. Spain recognises the Holy See and the Vatican City as international legal entities.
2. To maintain the traditional and friendly relationship between the Holy See and the Spanish State, there will be permanent accreditation in respect of a Spanish Ambassador to the Holy See and an Apostolic Nuncio in Madrid, the latter being the Head of the Diplomatic Corps under customary law.

### **Article 4**

3. All management of assets belonging to ecclesiastical entities and religious associations and the supervision and inspection of said management of assets will be controlled by the appropriate authorities of the Church.

### **Article 5**

The State must recognise as holidays those days designated as such by the Church in Canon Law or in other rules on local festivals and will ensure, by means of legislation, that the faithful are allowed to perform their religious duties. *The civil authorities, at both national and local levels, will enforce the required observation of such holidays as rest days.*

### **Article 9**

1. To avoid the possibility that a diocese may extend into a different province, the contracting Parties will proceed, by common consent, to undertake a revision of diocesan boundaries. Likewise, the Holy See, with the agreement of the Spanish government, will take the appropriate measures to eliminate such areas. *No part of Spanish territory or territory under Spanish sovereignty will have a bishop whose seat is in the territory of another sovereign state and no Spanish diocese will consist of any territory subject to foreign sovereignty, with the exception of the principality of Andorra, which will continue to be part of the diocese of Urgel ...*
3. *The Spanish state undertakes to provide the funds for new dioceses that may be established in the future, increasing the grant established in Article XIX where necessary. The State, either directly or by means of local Corporations, will contribute an extraordinary grant for the initial expenses related to the formation of a new diocese, in particular grants for the construction of new Cathedrals and the buildings required for the Prelate's residence, offices of the Clergy and seminaries.*

### **Article 11**

1. The Church authorities may freely establish new parishes and modify boundaries of existing parishes. *When these measures involve an increase in the State's*



*economic contribution*, the ecclesiastical authorities will come to an agreement with the relevant State authority as regards said contribution.

2. If the Church authorities consider it desirable to group several existing parishes together, either temporarily or permanently, to form one parish which is managed by one or more assistants and with one presbytery with several priests, *the State endowments will be maintained at the same level prior to the consolidation*. The endowments of the vacant parishes may not differ from the endowments of occupied parishes.

### **Article 19**

1. *The Church and the State will look at the creation of an appropriate Church patrimony which will ensure a fitting endowment for the religion and the clergy.*

2. *Meanwhile, the State, by way of compensation for previous confiscations of Church assets and as a contribution on behalf of the nation to the work of the Church, will allot an appropriate annual endowment. In particular, this will include appropriations for the Archbishops and diocesan Bishops, the Assistants, Auxiliary Vicar Generals, the Cathedral Chapters and the Collegiate Churches, the Parish clergy, as well as allowances for the seminaries and Church universities and the practice of the religion ...*

3. *The State, faithful to the national tradition, will pay annual grants for the construction and maintenance of parish churches, rectories and seminaries; for the promotion of Religious Orders, Congregations and Church institutions dedicated to missionary activity and to the care of historically important monasteries in Spain, as well as sustaining the Spanish College of St Joseph and the Spanish Church and Montserrat Residence in Rome.*

4. *The State will collaborate with the Church to create and finance institutions to assist elderly, sick or incapacitated clergy. The State will also provide an adequate pension in favour of resident Prelates who, for reasons of health or age, have retired from their posts.*

### **Article 20**

1. *The following will be exempt from both state and local taxes and contributions:*

- a) *Churches and chapels of the religion, dependent buildings and premises used in the service of the religion and offices of Catholic associations.*
- b) *Residences of bishops, canons and priests caring for souls, provided the property is owned by the Church.*
- c) *Premises that are used as offices of the diocesan Curia and the parish.*
- d) *Church universities and seminaries involved in training the clergy.*
- e) *The houses of Religious Orders and religious institutes established in Spain under Canon Law.*

f) *Schools and other teaching centres, dependencies of the Church hierarchy, which are charitable in character.*

*Also included in the exemption from tax are the gardens and grounds of the above-mentioned properties, provided they are not used for industry or any other profitable enterprise.*

*2. Exemption from tax is also granted to other activities associated with the Catholic religion, such as the publication of instructions, orders, pastoral letters, diocesan bulletins and any other document from the appropriate Church authorities with reference to the spiritual government of the faithful, and posting of the same in their customary places.*

*3. Exemption is also given to the endowments and grants for the religion and clergy described in Article XIX, and the exercise of priestly ministry.*

### **Article 26**

*In all centres of education, of whatever type or level, both public and private, teaching will conform to the principles of the dogma and morality of the Catholic Church.*

*The Ordinaries may freely exercise vigilance over said centres of education in respect of the purity of the Faith, good habits and religious education.*

*The Ordinaries can demand that books, publications and educational materials contrary to Catholic dogma and morality are prohibited or withdrawn.*

### **Article 27**

*1. The Spanish State guarantees the teaching of the Catholic religion as a regular and obligatory subject in all centres of education, both public and private, of all types and levels.*

*Dispensation from this subject will be given to the children of non-Catholics if the parents or guardians so request.*

*2. In State primary schools, the teaching of religion will be done by the class teacher, except when the Ordinary raises objections for reasons covered in paragraph 3, Canon 1.381 in the Code of Canon Law. Parish priests, or their delegates, will give periodic catechism lessons.*

*3. In State secondary schools, religious education will be given by priests or religious or by lay teachers nominated by the appropriate civil authorities at the request of the diocesan Ordinary, or in the case of military schools or centres, the military Vicar General.*

*4. Together the civil and Church authorities will organise throughout the country special tests of teaching competence for those who are entrusted with religious education in universities and state secondary schools. Candidates who do not hold*

*a degree in Religious Science (Bachelor or Doctorate, or the equivalent of a Religious Order) must also submit to a test of scientific adequacy [i.e., in “Religious Science”].*

*The examining bodies for both tests will consist of five members, of whom three will be ecclesiastics, with one of those three taking the presidency ...*

*5. The teaching of religion in universities and associated centres will be carried out by ecclesiastics who hold a doctorate obtained in a Church university, or the equivalent in a Religious Order. After passing the test the appointment of the candidate will be proposed by the Ordinary.*

*7. Teachers of religion in private schools must be in possession of a special certificate of aptitude issued by the Ordinary. If the certificate is not renewed they will immediately be deprived of the capacity to teach religion.*

*8. Religious syllabuses for both state and private schools will be established by agreement with the appropriate Church authority. Only those textbooks approved by Church authorities may be used in the teaching of religion.*

### **Article 28**

*1. State universities, with the agreement of the appropriate Church authority, may establish systematic courses, especially in Scholastic Philosophy, Theology and Canon Law, with the syllabus and textbooks approved by the same Church authority.*

*These courses may be taught by priests, religious and lay teachers who have a degree conferred by a Church university, or the equivalent from their own Order, and are in possession the nihil obstat from the diocesan Ordinary.*

*2. The Church authorities will allow lay students to enrol in some of their Universities, in the faculties of Theology, Philosophy, Canon Law, Church History etc., to attend classes except those that by their very nature are reserved exclusively for ecclesiastic students, and be awarded the respective academic degrees.*

### **Article 29**

*The State will ensure that the institutions and services that form public opinion, in particular radio and television channels, give a proper position to the exposition and defence of the true religion by designated priests and religious, in agreement with the respective Ordinary.*

### **Article 30**

*1. Universities, seminaries and other Catholic institutions for the training and education of the clergy and religious will continue to be dependent on the authority of the Church and will be recognised and guaranteed by the State ...*

*The State will offer as much economic support as is possible and proportionate to the training houses of Religious Orders, Congregations, in particular those of a*

missionary character ...

In faith of which the Plenipotentiaries sign this Concordat.

Vatican City, August 27th 1953. – For the Holy See Domenico Tardini. For the Spanish State, Alberto Martín Artajo. Fernando Ma. Castiella y Maíz.

\*

Dr Guillen comments<sup>1</sup>:

Articles 12 to 16. The Catholic Church is guaranteed everything related to (the) curriculums and pedagogical methodology to be used in national education. I was and am a witness, as the Doctor I am in education, of how the Church takes over Education in any nation through legions of Jesuit, Dominican, and Opus Dei teachers. All liberal or non catholic teachers or elements were eliminated. The influence of National Catholicism in the entire world, esp. with these Concordats, has been so harmful and nefarious that we can honestly say that the false Catholic-scholastic education which we received at her hand has caused us to fall behind in comparison with other countries and plunged us into the spiritual and (consequently) the material crisis in which we exist today, the Catholic Church ... being the Chief Culprit ... This concordat enriches the Vatican's finances and is just one more proof of the robbery and craftiness which impoverish the nations of the world.

<sup>1</sup> Guillén, Rafael Rodríguez. *The Power of the Vatican*. pp119-23. Quoting: Gin's de Haro's book *El Gobierno de la Iglesia Catholic (The Government of the Catholic Church)*, Appendix, pp210-23 .

## ***Appendix IX – Pius XII, Post Mortem***

### **His Death**

Eugenio Maria Giuseppe Giovanni Pacelli died, aged 82, in the Apostolic Palace of Castel Gandolfo at 3:52 in the morning of 9 October 1958.

### **His Inglorious Post Mortem**

A novel post-mortem embalming treatment of the body of Pius XII by his former doctor Riccardo Galeazzi-Lisi and Professor Oreste Nuzzi left the internal organs in situ, as requested by the Pope – namely, that his body be kept ‘in the same condition in which God created it.’

Accordingly, Pius’ corpse began to rot almost immediately in the autumnal heat. As the hearse passed the Archbasilica of St John Lateran, a series of atrocious farts and belches was heard issuing from the coffin, due, apparently, to rapid fermentation of the contents. The Pope’s chest is then said to have exploded due to gaseous accumulation. One report stated that ‘the corpse burst open inside the coffin like a firecracker’.

According to the press, the body literally decomposed before the eyes of the mourners during the 25 kilometre procession from Castel Gandolfo to Rome.

During his lying in state in St Peter’s Basilica, Pius’ face initially turned grey-green, then purple, some even said black. Next, his fingers detached. The stench was so acrid that some Swiss Guards fainted, and had to be rotated every 15 minutes.<sup>1</sup> The final indignity – his patrician Roman nose fell off.

Thus did Pope Pius XII make his last humiliating public appearance.

—:—

<sup>1</sup> *Wikipedia* ‘Riccardo Galeazzi-Lisi’ (2020)



## *Appendix X – Vatican Propaganda concerning Pius XII and the Israel Question*<sup>1</sup>

As a preliminary, the following conversation is worthy of note: ‘In the fall of 1941, the then chief rabbi of the Holy Land, Isaac Herzog, traveled from country to country on a mission to enlist the support of world leaders in stopping the slaughter of Jews in Europe. When the chief rabbi reached New York, his friend and my teacher, Professor Saul Lieberman, asked me to assist him. Late one night, after everybody had gone, Rabbi Herzog, who was a truly holy man, was sitting in a chair by the window reciting psalms. When he finished, he sighed and said,

Hertzberg, I want to tell you a story. Before arriving in America, I traveled throughout the Mediterranean on neutral ships, stopping in Malta, Cairo, Istanbul, and other cities to enlist help in saving our people. Whenever I went, I met with the papal legate and always I was told, ‘What can I do? *My hands are tied.*’ Everywhere, I met with indifference or helplessness ...’<sup>2</sup>

Chapter 11, above, provides instances of Pius’ Church’s resistance to the establishment of the state of Israel.

Nonetheless, on 14 May 1948, David Ben-Gurion, the head of the Jewish Agency, declared ‘the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel’. This new and embattled state of Israel was eager for international recognition.

Notwithstanding, on 15 April 1949, Pius XII called for sacred sites to be wrested from Israel and placed under international control, including the city of Jerusalem:

9 ... We have already insisted in Our Encyclical letter *In Multiplicibus*,<sup>3</sup> that the time has come when Jerusalem and its vicinity, where the previous memorials of the Life and Death of the Divine Redeemer are preserved, should be accorded and legally guaranteed an ‘international’ status, which in the present circumstances seems to offer the best and most satisfactory protection of these sacred monuments.

10. We cannot help repeating here the same declaration, encouraged by the thought that it may also serve as an inspiration to Our children. Let them, wherever they are living, use every legitimate means to persuade the rulers of nations, and those whose duty it is to settle this important question, to accord to Jerusalem and its surroundings a juridical status whose stability under the present circumstances can only be adequately assured by a united effort of nations that love peace and respect the right of others.

<sup>1</sup> In 1622, Gregory XV instituted the ‘Sacra Congregatio de Propaganda Fide’ (Congregation for the Propagation of the Faith), from which the word ‘propaganda’ was derived.

<sup>2</sup> Hertzberg, Arthur, ‘The Catholic-Jewish dispute that won’t go away’, *Reform Judaism*, November 1999. Emphasis added.

<sup>3</sup> Dated 24 October 1948.

11. Besides, it is of the utmost importance that due immunity and protection be guaranteed to all the Holy Places of Palestine not only in Jerusalem but also in the other cities and villages as well.<sup>1</sup>

### Sainthood?

The question has been asked, ‘Was Israel tricked into supporting sainthood for Hitler’s pope?’<sup>2</sup> A Catholic theologian and an Israeli negotiator both maintain that shortly after World War II the Vatican promised to recognise Israel if their diplomats and politicians would defend Pius XII against charges that he had failed the Jews. In this, the Vatican inclined Israeli diplomats and politicians to quote extravagant figures for the Jews rescued by Pius XII, even though it is generally acknowledged that ‘with few exceptions, he intervened actively only to save baptised Jews’.<sup>3</sup>

Kevin Madigan of Harvard Divinity School and Catholic Theological Union discussed the reasons for ‘the now thoroughly discredited statement of Pinchas Lapide<sup>4</sup>, who estimated that Pius “was instrumental in saving at least 700,000 but probably as many as 860,000 Jews from certain death at Nazi hands”’:

Why, defenders of the wartime pontiff invariably inquire, would an Israeli and a Jew like Lapide have reason to exaggerate? In this and similar cases, the answer is transparently clear: political exigency.

Lapide was in the 1960s an Israeli consul in Milan and was attempting, at the time he made his inflated estimates, to secure Vatican recognition for the state of Israel. Similar motives explain statements made in the immediate postwar period by Golda Meir and Moshe Sharett, foreign ministers of the new state of Israel. Had these statements been accurate within even an order of magnitude, Pius would perhaps deserve to be honoured ... They were not. Whatever was thus gained diplomatically by these statements – in the short run, precious little – was purchased at the cost of considerable historical untruth.<sup>5</sup>

Rabbi Arthur Hertzberg of the International Jewish Committee for Interreligious Consultation was chairman of the Jewish delegation during the 1971 negotiations with the Holy See. He gave a rare behind-the-scenes account of his dealings with Archbishop Jean Jerome Hamer who was entrusted with direct instructions from the Holy See:

decided to inquire about the Vatican’s agenda and, in exchange, to let its

<sup>1</sup> Pius XII. *Redemptoris Nostri Cruciatatus*, [http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_15041949\\_redemptoris-nostri-cruciatatus\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_15041949_redemptoris-nostri-cruciatatus_en.html) (2020)

<sup>2</sup> *Concordat Watch*. [http://www.concordatwatch.eu/showkb.php?org\\_id=858&kb\\_header\\_id=50025&order=kb\\_rank%20ASC&kb\\_id=38155](http://www.concordatwatch.eu/showkb.php?org_id=858&kb_header_id=50025&order=kb_rank%20ASC&kb_id=38155)

<sup>3</sup> Hertzberg, Arthur, ‘The Catholic-Jewish dispute that won’t go away’, *Reform Judaism*, November 1999.

<sup>4</sup> O’Shea, Paul. ‘Pinchas Lapide and Rubbery figures’, Paul on Pius, 3 April 2010. <http://paulonpius.blogspot.com/2010/04/pinchas-lapide-and-rubbery-figures.html>

<sup>5</sup> Madigan, Kevin. ‘Judging Pius XII’, *The Christian Century*, vol. 118, 14 March 2001. See: <http://www.mail-archive.com/forum.zagraniczn@3w3.net/msg00197.html>



representative know what practical results Jews desired

Archbishop Hamer accepted an invitation to join me that night at my hotel for a private meeting. I began by asking him: 'What do you and your people want from us?' He responded as an experienced diplomat: 'You first.'

I did not hesitate. 'The Jewish community needs and wants an end to Christian anti-Semitism, and we are waiting impatiently for the Vatican to recognize the State of Israel.' Hamer responded equally quickly. 'The eradication of anti-Semitism from Catholic teaching,' he said, "is a prime objective of the Church, and it will happen soon." He added that the recognition of the State of Israel, however, was a political question and that 'the Jews would have to take that up with the Vatican's Secretary of State.' I then asked him what the Church's objectives were. 'The Vatican wants the Jews to stop accusing it of not having helped during the Nazi period. We want you to realize that Pius XII was a far better friend of the Jews than is commonly acknowledged. In any event, we want the hostility to end.'

It had become clear to me that there was some linkage in the archbishop's mind between the Church's ridding itself of anti-Semitism and the Jews' muting their criticism of the Church's conduct during the Nazi era. [...I told him,] 'If shutting off the criticism is a precondition for cleaning anti-Semitism from Church teaching, then such a deal cannot be made.'<sup>1</sup>

### The Continuing Story

Accordingly, on the day of Pius XII's death in 1958, Golda Meir, then Israel's Foreign Minister, cabled a very diplomatic message of condolence to the Vatican claiming that '...When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims'.<sup>2</sup>

*Concordat Watch* asks:

So what did this bargain with the Vatican actually bring? Israel did its part quickly and well, by unreservedly lending its credibility to help skew the historical record. Then it waited for both recognition of the new state and the renunciation of the Anti-Semitism that had fuelled the Holocaust. It waited ... finally, 45 years after the founding of the state of Israel, the Vatican offered recognition – with a new condition – Israel must accept a concordat. This it did in 1993, and another one in 1997 and now it is under pressure to accept a third.

And what of the Vatican envoy's 1971 promise that the Church would 'soon' eradicate anti-Semitism? In 1965, it had finally got around to stating that all Jews are no longer to be blamed for killing Christ,<sup>3</sup> but that was six years

<sup>1</sup> Hertzberg, Arthur. 'The Catholic-Jewish dispute that won't go away', *Reform Judaism*, November 1999. [http://www.chretiens-et-juifs.org/article.php?voir\[\]=1777&voir\[\]=4984](http://www.chretiens-et-juifs.org/article.php?voir[]=1777&voir[]=4984)

<sup>2</sup> Meir, Golda, quoted in the article criticised by Madigan above: David Dalin. 'A Righteous Gentile: Pope Pius XII and the Jews'. <http://www.catholicleague.org/pius/dalinframe.htm>

<sup>3</sup> *Nostra Aetate*, proclaimed by Pope Paul VI on 28 October 1965.

earlier, so Archbishop Hamer's promise must have been about doing something more than retiring a nasty bit of dogma.

Many Jews expected that the Vatican would finally express some regret for the almost two thousand years of official Church anti-Semitism which had fuelled the pogroms and the Holocaust. But such hopes were naïve. Why should the Vatican confront the historical record when it had already got Israel to whitewash it? Israeli diplomats and politicians had been tricked into absolving the wartime pope, so what was left to apologise for?

Now the Vatican is free to proceed with the canonisation of Pius XII. In fact, having secured Israeli endorsement of Hitler's pope, the Vatican was also free to revert to its classic strategy of mixed signals.

'[In the 19th century] the Jews were officially seen by the popes as "souls to be saved" while other members of the clergy were permitted to promulgate the Jewish ritual murder myth.'<sup>1</sup> This theological tap-dance is still going on. The Jews may now no longer officially be seen by the popes as the killers of Christ, but in 2000 the German Jesuit [Peter] Gumpel, entrusted with guiding Hitler's pope to sainthood, stated publicly that, of course, 'the Jews killed Jesus' ...<sup>2,3,4</sup>

Notwithstanding, it was the Romans, the Gentiles,<sup>5</sup> not the Jews, who killed Jesus:

Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him ... And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him ... And they sat and watched him.<sup>6</sup>

<sup>1</sup> Williford, Thomas J. 'Chapter IV, Conservative Political Rhetoric: The Judeo-Masonic Conspiracy Theory', *Armando los espíritus: Political Rhetoric in Colombia on the Eve of La Violencia, 1930-1945*, 2005, p153. Footnoted to David I. Kertzer, *The Popes Against the Jews: The Vatican's Role in the Rise of Modern Anti-Semitism*, pp 86-105, 158-163, 197-201, 214-218.

<http://etd.library.vanderbilt.edu/ETD-db/available/etd-07222005-085639/unrestricted/WillifordFChap4.pdf>

<sup>2</sup> 'Shadow of anti-Semitism hangs over Vatican', CBC News, 11 November 2000. <http://www.traces-cl.com/apr04/whatpoint.html>.

<sup>3</sup> *Concordat Watch*. [http://www.concordatwatch.eu/showkb.php?org\\_id=858&kb\\_header\\_id=50025&order=kb\\_rank%20ASC&kb\\_id=38155](http://www.concordatwatch.eu/showkb.php?org_id=858&kb_header_id=50025&order=kb_rank%20ASC&kb_id=38155)

<sup>4</sup> A universal claim by the Catholic Church for nearly two thousand years. 'You killed Christ.'

<sup>5</sup> *Matthew* 20:19

<sup>6</sup> *Catholic Douay-Rheims Bible. Matthew* 27:27-36

## ***Appendix XI – The Vatican and the Holocaust: A Preliminary Report – International Catholic-Jewish Historical Commission***

*Actes et Documents du Saint Siège Relatifs à la période de la Seconde Guerre Mondiale* (Acts and Documents of the Holy See relative to the Period of the Second World War) was an 11 volume set of documents published mainly during the reign of Paul VI.<sup>1</sup>

The Church's self-righteous introduction to the first volume states that the action of the Vatican in the face of the conflict was defined by Pius XII:

Until the supreme moment which preceded the explosion of hostilities, We did not omit anything We could try, either by prayers and public exhortations, or by confidential, repeated and precise steps, to enlighten the spirits on the gravity of the danger, and to bring them to loyal and peaceful negotiations, on the bases, the only solid and durable ones, of justice and love.

The introduction to the last volume, No.11, reads:

### **The Vatican in the Torment**

Throughout the war, Pius XII and his closest collaborators, who were to continue their pastoral task in the service of the universal Church and the Gospel, were haunted by the desire to hasten the end of the conflict and to reduce suffering. Neutrality and impartiality were the prerequisites for achieving these goals, but they did not shield them from the risks of war. The Vatican was not a belligerent state and it was not in principle exposed to aircraft bombs and cannon shells; but it was situated in a belligerent State and in the capital of that State, and this geographical situation multiplied the difficulties which the Holy See experienced as well in the accomplishment of its spiritual mission, as in the efforts which it deployed to shorten the conflict.

There follow 572 exculpatory words explaining the Vatican's communication problems. It then concludes:

It was therefore in the midst of all kinds of technical difficulties that the Holy See endeavored to pursue its pastoral work and to fulfill the special mission that war imposed on it.

### **The Commission**

The ICJHC comprised three Jewish and three Roman Catholic scholars. It was appointed in 1999 by the Holy See's 'Commission for Religious Relations with the Jews'. It was given the task of trying to evaluate the role of Pope Pius XII and the rest of the Holy See during the Holocaust.

<sup>1</sup> *Actes et Documents du Saint Siège Relatifs à la période de la Seconde Guerre Mondiale* is hereafter abbreviated as ADSS.

Regrettably, the Vatican merely handed to each member a set of the printed volumes of the *Actes*. These volumes has been available for sale in Roman bookshops for almost two decades.

The Commission found that the Vatican had received reports of Nazi atrocities as early as January 1941.

By October of 2000 the Commission demanded proper access to the original archives and presented the Vatican with forty-seven questions relating to how Pius XII responded to detailed intelligence about Jewish suffering. It also pointed out that important pieces of evidence were missing from the published volumes.

These requests drew harsh criticism from Father Peter Gumpel, a Jesuit, the man in charge of the cause for Pius XII's canonisation, for, in his view, exceeding its brief. Accordingly, the Jewish scholars withdrew from the Commission, complaining that the Vatican was unwilling to reveal the truth about its role in the Holocaust. Father Gumpel then calumniated the Jewish historians of unleashing 'a violent attack on the Catholic Church'.

### **The Questions asked by the Commission**

The following are some examples of questions that arose in our examination of the documents. For convenience we have grouped these questions into three categories: the first, of a very specific character arising from particular documents in the collection; the second, of a more general character, involving themes that appear in one or more of the volumes; and the third, general questions that occurred to us as we considered the broader picture.<sup>1</sup>

#### ***a. Questions arising from particular documents***

1. Eugenio Pacelli, then Secretary of State, and German cardinals played a central role in drafting the 1937 encyclical 'Mit brennender Sorge' ('With Burning Concern'), which was a forceful condemnation of National Socialism. Soon after he was elected Pope, Pacelli met with the same group of German cardinals to discuss how they should deal with Nazism. In order to understand Pacelli's evolving policies as Secretary of State and as pope, can we see the drafts of *Mit brennender Sorge*, or any other relevant material pertaining to that encyclical or his meeting in 1939 with the German cardinals after his election?<sup>2</sup>

2. In 1938, after the Kristallnacht pogrom, only one prominent German prelate, Bernhard Lichtenberg, rector of Saint Hedwig's cathedral in Berlin, had the courage to condemn the outrages publicly. Pacelli was given a detailed report by the papal nuncio in Berlin<sup>3</sup> but there appears to have been *no official reaction by the Vatican*. This issue is especially important because Archbishop Amleto Cicognani, Apostolic Delegate to the United States certainly informed the Vatican of the public broadcast of the American

<sup>1</sup> All emphases below have been added.

<sup>2</sup> See: ADSS, 2, Appendix I-IX, pp385-436

<sup>3</sup> Ibid. 6, appendix 4, pp536-37

bishops' condemnation of Kristallnacht. Do the archives reveal internal discussions among Vatican officials, including Pacelli, about the appropriate reaction to this pogrom?

3. In June 1938 Pope Pius XI commissioned Father John LaFarge S.J. to draft an encyclical on racism and antisemitism. The editors of the ADSS affirmed that nothing was found in the Vatican archives on this subject.<sup>1</sup> However, in an article that appeared in the *Osservatore Romano* in 1973, Father Burkhardt Schneider, one of the ADSS editors, stated that *'the texts prepared, as well as many on other topics, have ended up in the silence of the archives'*<sup>2</sup>. May we review the drafts and materials relating to that document from the archives?

4. A substantial part of Volume 6 is devoted to the aborted efforts to obtain Brazilian visas for Catholics of Jewish origin. Numerous questions have been raised concerning the failure of this project. In addition, it is known that a part of the money destined for the refugees came from funds raised by the United Jewish Appeal in the United States.<sup>3</sup> Is there further documentation as to *why this money was allocated to the attempted rescue of converted Jews rather than to Jews*?

5. From the outbreak of the war, appeals rained down upon the Vatican for help on behalf of the population of Poland, brutally victimized in a cruel and bloodthirsty occupation. And from the earliest days of the fighting, observers, ranging from the exiled Polish government to the British and French ambassadors to the Vatican, recounted *the opinion of many Catholic Poles, both inside and outside Poland, that the Church had betrayed them and that Rome was silent in the face of their national ordeal*.<sup>4</sup> Is there any further documentation beyond what is already in the volumes concerning deliberations within the Vatican with regard to these insistent appeals on behalf of the Poles?

6. On November 23, 1940, Mario Besson, Bishop of Lausanne, Fribourg, and Geneva, sent a letter to Pope Pius XII expressing deep concern at the grave conditions of thousands of prisoners, including Jews, in concentration camps in southwest France.<sup>5</sup> In his report he pressed for a public appeal by the Pope against the persecutions and a more active Catholic defense of the rights of all the victims. We know that it must have been taken seriously by the Vatican, especially since its observations were confirmed by the papal nuncio to Switzerland, Archbishop Filippo Bernardini, who forwarded Besson's message to the Pope.<sup>6</sup> The subsequent responses by Luigi Maglione, Secretary of State, also indicate that he considered it worthy of attention, and he certainly would have

<sup>1</sup> ADSS, 2, note 12, p407

<sup>2</sup> Schneider, Burkhardt. "Un'enciclica mancata," *Osservatore Romano* (5 April 1973)

<sup>3</sup> ADSS, 6, nr. 60, p137; nr. 125-6, p211-14; nr. 131, p219; nr. 137, pp224-5; nr. 341, pp437-9 provide several examples of the discussion of these funds. Even within these documents, other reports are referred to but not published, and these letters could be of importance to historians.

<sup>4</sup> In the ADSS, 1 there are claims advanced that the Pope viewed events in Poland with the greatest sorrow; that he agonized over how to respond; that everything possible that could be done was being done; and that to be more forceful was certain to prompt retaliation

<sup>5</sup> ADSS, 6, nr. 378, pp477-480

<sup>6</sup> Ibid. note 3, p479

discussed it with the Holy Father.<sup>1</sup> *Is there any evidence that Pius XII, Maglione or any other high Vatican official considered, then or subsequently, responding in the manner requested by Besson?*

7. In August 1941 the French head of state, Marshal Philippe Pétain, asked the French ambassador to the Holy See, Léon Bérard, to ascertain the views of the Vatican on the collaborationist Vichy government's efforts to restrict the Jews through anti-Jewish legislation. The response came, reportedly from Giovanni Montini, substitute Secretary of State, and Domenico Tardini, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, who stated that *there was no objection to these restrictions* so long as they were administered with justice and charity *and did not restrict the prerogatives of the Church*.<sup>2</sup> Was the Pope consulted on this matter? Are there any additional materials in the archives regarding this issue that are not contained in the ADSS?

8. In Romania, where Catholics were a small but significant minority, both the local Catholic authorities and the Vatican clung to the concordat of 1929 as defining the relationship between the Church and the dictatorial regime of Marshal Ion Antonescu. During 1940 and 1941, as persecution of the Jews intensified, the Vatican received a stream of communications from the nuncio, Archbishop Andrea Cassulo, relaying the strain that the anti-Jewish laws put upon what the Church saw as its prerogatives among others, the protection of the civil and religious rights of Catholics who had converted from Judaism. Cassulo repeatedly reported on his efforts to secure the 'freedom of the Church' by insisting upon the need to exempt converts from anti-Jewish laws, their rights to attend schools and vocational institutions.<sup>3</sup> Did Cassulo or his interlocutors in the Vatican view these interventions as the only practical means by which a blanket of protection, or at least some protection, might be extended to Jews who were not converts? Are there any further documents to elucidate this issue?

9. Cassulo had very good relations with Jewish leaders in the core Romanian provinces of Moldavia and Wallachia. He appealed directly to Antonescu to limit deportations planned for the summer of 1942.<sup>4</sup> He toured Transnistria in the spring of 1943, visiting one of the principal killing grounds for Jews during the Holocaust. Cassulo reported extensively on his activities to Maglione.<sup>5</sup> He traveled to Rome in the fall of 1942 and *was received by the Pope*. Do any documents record what transpired during that visit? *Were his actions approved by the Holy See?*

10. At the end of August 1942, the Greek Catholic Metropolitan of Lviv (Lwow), Andrzej Szeptyckyj, wrote to the Pope and described with stark clarity the atrocities and mass murder being carried out against the Jews and the local population.<sup>6</sup> No other

<sup>1</sup> ADSS, 6, nr. 378, notes 4-5, p479

<sup>2</sup> Ibid. 8, nr. 165, pp295-97; nr. 189, pp333-34

<sup>3</sup> Ibid. 581, pp762-63

<sup>4</sup> Ibid. nr. 421, pp586-87

<sup>5</sup> Many of these documents appear in ADSS. 8

<sup>6</sup> ADSS. 3.2, nr. 406, pp625-29

high-ranking Catholic Churchman, to the best of our knowledge, provided such direct eye-witness testimony and expressed concern for Jews qua Jews (and as primary targets of German bestiality) in the same way. Moreover, he indicated to the Pope that he had protested to Himmler himself. finally, he publicly denounced the massacres of Jews in circumstances in which some Ukrainian Catholics themselves were collaborating with the Germans in these murders. *Is there evidence of a discussion or a reply to Szeptyckyj's plea?*<sup>1</sup>

11. The Cardinal Archbishop of Krakow, Adam Sapieha, in a letter of February 1942 to the Pope, vividly described the horrors of the Nazi occupation, including the concentration camps that destroyed thousands of Poles.<sup>2</sup> However, neither in this nor in any other communication to Rome, of which we are aware, did Sapieha make any specific reference to the Jews. Nor, to the best of our knowledge, did the Vatican ever request any information on the subject from him. Yet Sapieha undoubtedly knew what was happening in Auschwitz, which was within his archdiocese. Was there any unpublished communication of Sapieha to Rome in which he alluded to the fate of the Jews? *Can the archives tell us more regarding the interaction on this and related matters between the Vatican and Polish church leaders?*

12. On 18 May 1941, Pope Pius XII received the head of the Croatia fascist state, Ante Pavelic. While the Vatican had received Pavelic as an individual Catholic, not as head of state, there were political implications as a result of this reception. Before his reception, the Yugoslav minister to the Holy See brought to the Vatican's attention Pavelic's involvement in committing atrocities against the Serbs and protested the reception of Pavelic in any capacity because he was the head of an 'illegitimate' puppet state.<sup>3</sup> Subsequently, Pavelic's regime was responsible for the massacre of hundreds of thousands of Serbs, Jews, gypsies, and partisans. *It is not known how the Pope reacted to these atrocities.* Are there any archival materials that can illuminate this issue?

13. Many unanswered questions also surround the Archbishop of Zagreb, Aloysius Stepinac, beatified in 1999. While in 1941 he initially welcomed the creation of a Croatian state, he subsequently condemned atrocities against Serbs and Jews and established an organization to rescue Jews. Are there any archival documents or materials from the beatification process that can illuminate this matter?

14. On several occasions Konrad von Preysing, Bishop of Berlin, had vainly appealed to the Pope to protest specific Nazi actions, including those directed at the Jews. On 17 January 1941 he wrote to Pius XII, noting that 'Your Holiness is certainly informed about the situation of the Jews in Germany and the neighboring countries. I wish to mention that I have been asked both from the Catholic and Protestant side if the Holy See could not do something on this subject, issue an appeal in favor of these

<sup>1</sup> See page 128, above.

<sup>2</sup> ADSS. 3.2, nr. 357, pp539-41

<sup>3</sup> See Riegner, Gerhart. 'Observations on the Published Vatican Archival Material', unpublished paper, December 5, 1999, p6. ADSS. 4, nr. 398

unfortunates.’<sup>1</sup> This was a direct appeal to the Pope, which bypassed the nuncio. *What impression did von Preysing’s words make on Pius XII*; what discussions if any, took place about making such a public appeal as the German bishop requested, and was any further information about Nazi anti-Jewish policy sought?

15. On 6 March 1943, von Preysing asked Pius XII to try and save the Jews still in the Reich capital, who were facing imminent deportation which, as he indicated, would lead to certain death: ‘The new wave of deportations of the Jews, which began just before 1 March, affects us particularly here in Berlin even more bitterly. Several thousands are involved: Your Holiness has alluded to their probable fate in your Christmas Radio Broadcast. Among the deportees are also many Catholics. *Is it not possible for Your Holiness again to intervene for the many unfortunate innocents? It is the last hope for many and the profound wish of all right-thinking people.*’<sup>2</sup> On 30 April 1943, the Pope indicated to von Preysing that local bishops had the discretion to determine when to be silent and when to speak out in the face of the danger of reprisals and pressures.<sup>3</sup> Although he felt that he had to exercise great prudence in his actions as Pope, he made it clear that he felt comforted that Catholics, particularly in Berlin, had helped the ‘so-called non-Aryans’ (sogenannten Nichtarier). He particularly singled out for ‘fatherly recognition’ Father Lichtenberg, who had been imprisoned by the Nazis and who would die shortly afterwards. Are there earlier examples in the archives of the Pope’s solicitude for Father Lichtenberg or any reference to the bishops’ stand against the persecution of the Jews going back to 1938? *Is there any evidence of discussion in the Vatican regarding the deportations from Berlin?*

16. Apart from von Preysing’s direct observation of the Nazi deportations of Jews from Berlin, and what was reported to him, we know that he had been kept informed about the persecution through his frequent contact with Helmut James Graf von Moltke (the driving force of the anti-Nazi Kreisau Circle). *Did the Pope receive other information from von Preysing about the Holocaust?* Do the archives contain any additional information regarding von Preysing’s and other German bishops’ interaction with the Vatican about the persecution and murder of Jews?

17. *The Pope’s reply to von Preysing did not give a specific commitment to make any public appeal for the Jews.* But on 2 June 1943, just over a month later, the Pope in a speech to the Sacred College of Cardinals did elusively refer to those ‘destined sometimes, even without guilt on their part, to exterminatory measures.’<sup>4</sup> *This was the second and last occasion on which Pope Pius XII would make any (indirect) reference to the Holocaust during the war years.* Its proximity in time to his reply on 30 April 1943 to von Preysing suggests that there may have been a connection, though once again only

<sup>1</sup> ADSS. 9, nr. 82, p170. Most significant of all, it tends to suggest that the German bishops (or at least some of them) were keeping the Pope well-informed about the condition of the Jews or they were aware that he knew about the Jewish plight in the German Reich.

<sup>2</sup> Ibid. See also note 9, ADSS. 2, nr. 105, p323

<sup>3</sup> Ibid. pp318-327

<sup>4</sup> Ibid. 3, nr. 510, p801; 7, nr. 225, p396-400. It is also mentioned in ADSS. 9, nr. 213, p327



a closer investigation of the Vatican archives could reveal whether this was the case. What unpublished documents regarding the Pope's speech and his reply to von Preysing do the archives contain?

18. In a letter to von Preysing in March 1944, the Pope stated: 'Before me lie your eight letters of 1943 and five letters of 1944.'<sup>1</sup> Do these letters exist in the archives and can we see them?

19. Astonishingly detailed accounts of killings are reported in Volume 8. In one striking instance, on 7 October 1942, the Vatican received information on the massacres of Jews compiled by an Italian hospital train chaplain, Father Pirro Scavizzi, reporting two million deaths by that point.<sup>2,3</sup> It has been suggested that Scavizzi had four audiences with the Pope two of which go unmentioned in the eleven volumes.<sup>4</sup> Relaying the views of Cardinal Innitzer of Vienna, Scavizzi deplored the timorous reactions of Archbishop Cesare Orsenigo, nuncio to Germany, to matters such as this, writing directly to the Pope in May 1942.<sup>5</sup> Were reports such as these ever discussed within the offices of the Secretary of State? *Did the Pope himself refer to such accounts at meetings or in other conversations within the Vatican?* Is there material from other Italian military chaplains in the archives?

20. In August and September 1942, there were vigorous protests against the deportations of Jews from France by Archbishop Saliège of Toulouse, Bishop Théas of Montaubon, and Cardinal Gerlier of Lyons.<sup>6</sup> According to The New York Times, in an article published 10 September 1942, the Pope 'sent to Marshal Pétain a personal message in which he intimated his approval of the initiative of the French Cardinals and Bishops on behalf of the Jews and foreigners being handed over to the Germans. *It is understood the Pope asked the French Chief of State to intervene.*'<sup>7</sup> *Is there confirmation in the Vatican archives of this news account?*

21. Casimir Papée, the Polish ambassador to the Holy See, on 28 April 1943, sent Maglione an extract from a Zurich newspaper, describing the martyrdom of many Polish priests interned at Dachau. He reminded the Cardinal of the sentiments awakened among all civilized and Christian nations by German cruelty in the occupied territories adding: 'My colleagues and I never failed to draw Your Eminence's attention to these painful facts.' In concluding his letter, Papée asked what the Holy See had been able to do 'to save lives precious to the Church,' and which measures it proposed to take 'in the face of so much injustice.'<sup>8</sup> *There is no evidence of a reply in the ADSS*, though the

<sup>1</sup> ADSS. 2, nr. 123, p376

<sup>2</sup> Ibid. 8, nr. 496, pp669-70. In particular, see note 4

<sup>3</sup> See also pages 142-43, above.

<sup>4</sup> Minerbi, Sergio. 'Pius XII: A Reappraisal', paper presented at the symposium, 'Memories, Intertwined and Divergent: Pius XII and the Holocaust', Kings College, Wilkes Barre, Pennsylvania, April 9-11, 2000

<sup>5</sup> ADSS. 8, nr. 374, p534

<sup>6</sup> Ibid. nr. 454, pp625-27; nr. 463, pp635-36; nr. 468, pp638-40; nr. 484, p658

<sup>7</sup> *The New York Times*, September 10, 1942, p7,8,9

<sup>8</sup> ADSS. 3.2, nr. 497, p781

grievances of the Poles were noted on several occasions.<sup>1</sup> *Appeals such as these had been coming to the Vatican since 1939.* Are there any materials in the archives regarding internal discussions as to how the Vatican was to respond?

22. There are letters from the bishops of Northeast Italy to the Holy See between 1943 and 1945 (for example, Giuseppe Nogara, bishop of Udine, Antonio Santin, bishop of Trieste, and other bishops).<sup>2</sup> They provide a detailed picture of the political-religious situation in those dioceses, such as the persecution of the Jews, the shooting of hostages, the dangers posed by the partisans, and the suffering of the Italians. Are there more such letters from these and other Italian bishops in the archives?

23. Early in 1944, the World Jewish Congress appealed to the Holy See through Archbishop Cicognani in Washington to intervene with Hungarian authorities, and to accept and assist Jews from Poland. During this period, Hungary was seen as a place of refuge for Jews. Maglione informed Angelo Rotta, nuncio to Hungary, of this appeal and instructed him to take whatever steps he thought 'possible and opportune.'<sup>3</sup> Other appeals came to the nuncios and delegates from various Jewish groups.<sup>4</sup> The nuncios then sent telegraphic summaries of these appeals. May we see the original documents to determine how closely they are reflected in the summaries?

24. In February 1944, the Pontifical Commission for the Vatican City State (Pontificio Commissione per lo Stato della Città del Vaticano), the administrative agency of Vatican City, recorded the presence of Jews and others who were given refuge within the Vatican.<sup>5</sup> Are Pontifical Commission records and communiqués available with respect to the housing of refugees? Are there records of other people finding refuge in pontifical institutions, for example, the papal villa at Castelgondolfo?

25. In April 1944, on the eve of the deportations of the Jews from Hungary, Rotta reported that the head of the Hungarian government assured him that he wanted to maintain cordial relations between the Holy See and Hungary. These assurances came after new anti-Jewish laws had been enacted under German influence. A note at the bottom of Rotta's report indicates that it had been seen by the Pope, but such notation is missing from most other such documents.<sup>6</sup> *Is there any record of which reports the Pope actually saw? What was his reaction to Rotta's reports? Were there any discussions regarding the papal relationship with the Hungarian government?*

26. Rotta was the only nuncio to cooperate with the diplomatic representatives of neutral states, Spain, Portugal, Sweden and Switzerland. On three occasions in late 1944,

<sup>1</sup> In addition, Papée is on record as saying that not all of his memos appear in the ADSS volumes. What do his other letters contain? It would be important to know the contents of these communiqués in order to better understand the Polish question.

<sup>2</sup> For example, see ADSS. 10, nr. 165, pp239-42; nr. 463, p554

<sup>3</sup> ADSS. 10, nr. 40, p115

<sup>4</sup> Ibid. nr. 127, p198; nr. 249, p335; nr. 253, p341, nr. 254, p342, n.1; nr. 260, p347; nr. 270, p357, n.3; nr. 273, p359; nr. 295, p378

<sup>5</sup> Ibid. nr. 53, p129

<sup>6</sup> Ibid. nr. 153, p224-29; nr.172, p247-49

he and his diplomatic colleagues submitted protests to the Hungarian government in defense of Jews and took active measures to save them.<sup>1</sup> The Vatican expressed its approval of Rotta's actions at this juncture.<sup>2</sup> Is there evidence of earlier Vatican approval or encouragement of Rotta's activities?

27. In 1933, Edith Stein wrote to Pius XI asking him to issue an encyclical condemning antisemitism.<sup>3</sup> This may have been the first of many appeals made to the Vatican for intervention on behalf of the Jews. Though the date falls beyond the parameters of our mandate, the document is relevant because of its content. *How was this letter received?* Is the letter itself in the archives, and if so may we see it?

### ***b. Questions arising from themes pertaining to one or more volumes***

28. Pius XII's spirituality was shaped by the times and circumstances in which he lived, and profoundly affected his outlook on such matters as the Jews and other victims of the war (such as Poles, Serbs, Gypsies, German civilians, Italian POWs and others). For example, in his letters to the bishops of Hamburg and other places, his theology of suffering<sup>4</sup> deeply influenced how he responded to reports of persecution, bombing and other attacks on civilian populations. Are there other unpublished letters and documents that would shed further light on how the Pope viewed the Church's role during the war?

29. Under the Secretariat of State, the Congregation of Extraordinary Ecclesiastic Affairs dealt with relations between states. Meetings of the Congregation would discuss reports from nuncios and delegates and the Congregation's drafts of instructions to them. Minutes of these meetings would provide valuable information about the Vatican's reaction to activities of the Church within Nazi dominated Europe. Are there minutes of these meetings covering the war period? If so, could we have access to them?

30. Finances are occasionally mentioned in the context of the relief of civilian suffering.<sup>5</sup> For example, an accounting of the disbursement of funds is given in cases where Jewish organizations donated funds to the Vatican for relief and rescue. However, the volumes contain no documents regarding the Vatican's own financial transactions relating to such efforts. Is there any archival evidence to indicate how the Vatican collected and disbursed its own or other funds in carrying out such activities, such as the annual Peter's Pence collection?

<sup>1</sup> See Rotta's activities as described in ADSS. 10

<sup>2</sup> ADSS. 10, nr. 408, p497

<sup>3</sup> Stein herself describes her letter, stating (in translation): 'I know that my letter was sealed when it was delivered to the Holy Father some time later, I even received his blessing for myself and my loved ones. But nothing else came of it. Is it not possible that he recalled this letter on various occasions later on? My fears concerning the future of German Catholics have been gradually realized in the course of the years that followed.' Notes d'Edith Stein citées par Teresia Renata de Spiritu Sancto, Edith Stein, Nuremberg, Glock und Lutz, 1952.

<sup>4</sup> *Crossway* states: 'a theology of suffering places all our trials in the hands and will of a loving father' – 'as part of God's fatherly discipline.' *New Catholic Encyclopedia* states: 'Although everything, good and evil, comes from God, the ultimate cause of suffering is to be related somehow to original sin.'

<sup>5</sup> See ADSS. 8.

31. During the war the Vatican followed its traditional policy that Jews who had converted to Catholicism were full members of the Church, and therefore entitled to its protection. This protection was sometimes guaranteed by concordats, thereby according to the Church the means by which to intervene in specific and general cases. Was the recourse to such interventions derived purely from considerations of efficacy or were there moral or other considerations that were discussed among Vatican officials? *Was there a broad strategy, policy guidelines, or theological discussions among Vatican officials to determine what principles should be applied to such interventions on behalf of converted Jews?*

32. In the repeated interventions against the application of racial laws and appeals on behalf of some of the deportees that appear in these volumes, the emphasis upon 'non-Aryan Catholics' or converted Jews is striking to the contemporary reader. This is all the more so because of the lasting resentment, among Jews, of the Church's promotion and encouragement of such conversions. From the standpoint of the Vatican, of course, the purported reasons for this emphasis are threefold: first, what the Church understood as its responsibility to look after its own; second, that the Vatican did not believe that Jewish organizations took care of Jewish converts to Catholicism; and third, the claim that it was only in the cases of this particular class of 'Jews' that the Vatican had locus standi with aggressive and dictatorial regimes and hence some prospect of success. To what degree was the latter a rationale for inattention to Jews qua Jews? And how accurate was it to refer, as many regularly do, to *interventions on behalf of 'Jews' when that term frequently connoted baptized Jews?* Are there any documents that would clarify this ambiguous use of terminology?

33. Almost alone of the Vatican diplomats, Mgr. Domenico Tardini, principal assistant to Maglione, wrote memoranda and office notes on a wide variety of topics, many of which are published in the ADSS. Did he write other notes relating to the fate of the Jews not published in the ADSS?

34. On March 18, 1942, Gerhart Riegner of the World Jewish Congress and Richard Lichtheim, representing the Jewish Agency for Palestine, sent a remarkably comprehensive memorandum on the fate of Jews in Central and Eastern Europe to Archbishop Filippo Bernardini, the nuncio in Switzerland, and a day later Bernardini forwarded the document to Maglione himself. While the report gave no clear sense of a European-wide 'final solution', it left little to the imagination in its description of horrors organized on a continental scale.<sup>1</sup> Is there any indication in the archives about what response, if any,

<sup>1</sup> ADSS, 8, nr. 314, p466. The memorandum is reprinted in John Morley, *Vatican Diplomacy and the Jews during the Holocaust 1939-1943*, Appendix B, 212. As Riegner notes, this important document was not included in the ADSS, only the letter of transmission by Bernardini. See Gerhart Riegner, 'Observations on the Published Vatican Archival Material,' unpublished paper, December 5, 1999, pp9-10. 'I consider the omission in the Vatican documentation of [this document of March 18] and the accompanying letter of appeal to the Vatican a serious mistake,' writes Riegner. 'It would have shown that important Jewish organizations had called the attention of the Vatican already in a very early stage of the application of the final solution (six weeks after the so-called Wansee Conference) to the tragic situation of European Jewry.' Ibid, 10. Emphasis added.

was made to this report? For example, did the Holy See notify hierarchies or its diplomatic representatives regarding the contents of the report?

35. *There is evidence that the Holy See was well-informed by mid-1942 of the accelerating mass murder of Jews.* Questions continue to be asked about the reception of this news, and what attention was given to it. How thoroughly informed was the Vatican regarding details of Nazi persecution and extermination? What was the Holy See's reaction, and what discussions followed the reports that flowed in describing evidence of the 'Final Solution'? What, more specifically, were the steps leading up to the Pope's Christmas message of 1942? Are there drafts of this message?

36. In light of the above, in September 1942 there were requests for a papal statement from the British, Belgian, Polish, Brazilian and American diplomatic representatives to the Holy See. In Volume 5 of the ADSS, only the response to Myron Taylor, the American representative to the Pope, is published. Might the responses to the other representatives be made available?

37. Questions have been raised regarding the attitude of the Vatican toward a Jewish national home in Palestine during the Holocaust period. Maglione generally responded to requests for assistance in sending Jews to Palestine by reminding appellants of all that the Holy See had done to help the Jews, and of its readiness to continue to do so. But in internal notes published in the volumes, meant only for Vatican representatives, the Secretary of State and his aides explicitly reaffirmed *the Vatican's opposition to significant Jewish immigration to Palestine, stating that 'the Holy See has never approved of the project of making Palestine a Jewish home...Palestine is by now holier for Catholics than for Jews.'*<sup>1</sup> The documents also reveal that Angelo Roncalli (the future Pope John XXIII), apostolic delegate to Istanbul, aided Jews to reach Palestine notwithstanding his uneasiness concerning Jewish political aspirations there.<sup>2</sup> Is there documentation regarding guidelines for rescue efforts and their implications concerning the Vatican policy with regard to Palestine?

38. On March 12, 1943, a consortium of rabbis in North America sent a passionate appeal to Maglione, describing the horrors in Poland and the liquidation of the Warsaw Ghetto, and asking for help from Rome.<sup>3</sup> *It is curious that there are no references in the volumes to the Warsaw Ghetto uprising.* Are there any documents relating to this event in the archives?

39. The Vatican chargé d'affaires in La Paz (Bolivia) wrote about *the 'invasive' and 'cynically exploitative' character of the Jews* allegedly engaged in 'dishonest dealings, violence, immorality, and even disrespect for religion.'<sup>4</sup> His highly charged account

<sup>1</sup> 'La Santa Sede non ha mai approvato il progetto di far della Palestina una home ebraica. ... La Palestina è ormai più sacra per i cattolici che ... per gli ebrei.' 'The Holy See has never approved the project of making Palestine a Jewish homeland. ... Palestine is by now more sacred for Catholics than. ... for Jews.' ADSS. 9, nr.94, p184. Refer to Chapter 11, above, for further details

<sup>2</sup> ADSS. 9, nr. 324, p469

<sup>3</sup> Ibid. nr. 91, p182

<sup>4</sup> ADSS. 6, nr. 29, pp92-94.

may have negatively influenced Maglione, especially since he received similar reports from some other nuncios, such as Aldo Laghi, in Santiago (Chile). This nuncio claimed that Jewish immigration to Chile had already created 'a serious problem'. The Jews, he claimed, instead of becoming farmers as promised, had turned to small commerce and trade, provoking popular protests from secular and clerical circles in Chile. The nuncio, in advising against the immigration of 'non-Aryan' Catholics took into account the violent mood triggered by what he called 'the invasion of the Jews.'<sup>1</sup> If other reports of this kind exist in the Vatican archives, could we see them? What internal discussions did they provoke and did they influence policy on the 'Jewish question' at a time of pervasive antisemitism?

40. How regularly did Maglione, Tardini and Montini brief the Pope on wartime events, the activities of papal nuncios, and the policies they were handling? Are there notes of these discussions? Did Pius XII or his aides maintain diaries which alluded to these discussions?

41. The Vatican radio from time to time addressed issues relating to Nazi persecution, and extracts from these broadcasts appeared in the London Tablet. It is said that Pius XII may have written or edited the texts for some of these broadcasts. Is there any documentary evidence regarding Pius XII's role and are the original broadcast transcripts available?

### *c. General questions*

42. The case has repeatedly been made that the Vatican's fear of communism prompted it to mute and limit its criticism of Nazi atrocities and occupation policies. We are struck by the paucity of evidence to this effect and to the subject of communism in general. Indeed, our reading of the volumes presents a different picture, especially with regard to *the Vatican promotion of the American bishops' support for the alliance between the United States and the Soviet Union in order to oppose Nazism*.<sup>2</sup> Is there further evidence on this question?

43. In several of the volumes, *the editors cite hundreds of documents which are not themselves published*. For example, in Volume 10 alone the editors list 700 such documents. In some cases, the documents are briefly summarized or quoted. It would be helpful if these documents could be made available.

44. The Poles were major victims of the Nazis. Members of the Polish Government in Exile in London and some Polish bishops were often very vocal in their criticism of Pius XII's role. *It has been reported that the Vatican commissioned the Jesuits to prepare a defense of its Polish policy*.<sup>3</sup> Is this correct and, if so, may we see the report? More generally, the subject of Vatican-Polish relations is an essential element for understanding the role of the Holy See during the Holocaust period and deserves further

<sup>1</sup> ADSS. 6, nr.134, p222.

<sup>2</sup> Ibid. 5, nr. 189, pp361-62

<sup>3</sup> See: Lukas, Richard. *Forgotten Holocaust: the Poles Under German Occupation 1939-1944*. p16.

investigation in the Vatican archives. Is there other pertinent information on this subject in the archives that is not in the volumes, and may we see it?

45. The volumes contain urgent appeals to the Vatican for assistance, articulated by desperate Jewish petitioners. These petitions frequently are couched in language of effusive praise as well as gratitude for actions already undertaken.<sup>1</sup> Yet *the volumes contain few examples of the assistance already given that gave rise to such expressions of praise and gratitude*. What information can be obtained from either the archives or other sources concerning the concrete assistance already given which gave rise to these expressions of gratitude?

46. In countries in which Vatican representatives clashed with the local authorities over the application of racial laws, there are repeated references to conversions. Governments, occupation authorities, nuncios, the Secretariat, and local Churches all raised questions about the sincerity of these conversions. Were such conversions a means to avoid the disabilities of discriminatory laws, regulations, and even worse, deportation and murder? To anyone familiar with the wartime persecution of the Jews and this must include Vatican officials whose voices are represented here, such questions may appear cruel, or at best naïve. In light of certain Church officials issuing false identity papers to unconverted Jews, were such Vatican expressions of concern that conversions be ‘sincere’ intended to hold persecuting and even murderous officials at bay? *Or were these rather a genuine reflection of the priorities of the Church jealously guarding the integrity of its sacramental life, especially baptism, and unhesitatingly promoting, even in the midst of the Holocaust, what it felt to be its apostolic mission for the souls put in its care?* Are there any documents that could shed light on this issue?

47. Did Pope Pius XII have serious doubts about the wisdom or correctness of his policy of ‘impartiality’, whether it related to Jews, Poles or any other victims of the Nazis? The published documents unfortunately provide little evidence, although Volume 2 gives us a valuable insight into his thinking during the wartime period, especially about the German Church, to which he felt particularly close.<sup>2</sup> In his diary, Roncalli reports of an audience on 11 October 1941 with the Pope who asked whether his ‘silence’ concerning Nazism would be badly judged.<sup>3</sup> Are there any personal papers of Pius XII

<sup>1</sup> One of many examples appears in ADSS. 8, nr. 441, p611, in which the chief Rabbi of Zagreb appeals to the Pope for help. See also Maglione’s response in a footnote to this letter, in which he says that the Holy See ‘has not neglected to involve itself...in favor of the recommended persons’ (611-612).

<sup>2</sup> For example, in a letter to the Bishop of Wurtzburg, Matthias Ehrenfried, on 20 February 1941, Pius writes, ‘There where the Pope would like to shout, he is forced to wait and keep silence; where he would act and help, he must wait patiently...’ (ADSS. 2, nr.66, p201); and in a letter to the Archbishop of Cologne, Joseph Frings, on 3 March 1944, Pius writes ‘It is painfully difficult to decide whether reserve and prudent silence, or frank speaking and forceful action are called for.’ (ADSS. 2, nr.119, p365).

<sup>3</sup> In a passage of Roncalli’s diary concerning an audience with Pius XII of October, 10 1941. Roncalli writes that the Pope ‘Si diffuse a dirmi della sua larghezza di tratto coi Germani che vengono a visitarlo. Mi chiese se il suo silenzio circa il contegno del nazismo non è giudicato male.’ ‘Continued to tell me of his generosity towards the Germans who visit him. He asked me if his silence regarding nazism was not judged badly.’ See Alberto Melloni, *Fra Istanbul, Atene e la guerra. La missione di A.G. Roncalli (1935-1944)*, p240. Refer also to: Cymet, David. *History vs. Apologetics: The Holocaust, the Third Reich, and the Catholic Church*.

or records of his discussions with leading advisers, diplomats or important foreign visitors that would illuminate this issue, and, if so, could we see them?

### Concluding observations

Our preliminary investigation of the eleven volumes has generated many significant questions. Those listed in this document are only a selection of those that could be asked. Raising such questions is not intended to detract from the work of those who edited these volumes several decades ago. No edited collection can put such an important historical issue definitively to rest. Just as every historian works by choosing to emphasize some facts and not others, to introduce some personalities and not others, and to tell some incidents and not others, so the work of the editors was also based upon their choices, exercised individually or as part of a team. Indeed, one of the four original editors, Father Robert Graham related the great difficulties the team experienced in selecting 'what they judged to pertain to Pius XII and his Secretariat of State during World War II.'<sup>1</sup>

In assessing the adequacy of the eleven volumes for an understanding of the role of the Vatican during the Holocaust, let us bear in mind that no history of the role of any government in a matter so broad as the Holocaust could be effectively undertaken on the basis of diplomatic exchanges alone even when supplemented, as the ADSS occasionally are, with notes prepared as aides mémoires or other records. Furthermore, *historians need to know what material is not in those volumes. Even without an inventory of the archives of the Holy See, it is plain from the ADSS that important pieces of the historical puzzle are missing from that collection.* Some of these are the records of day to day administration of the Church and the Holy See. In addition, there are the numerous internal communications that every administration leaves behind diaries, memoranda, appointment books, minutes of meetings, draft documents, and so forth that detail the process of how the Vatican arrived at the decisions it made.

Apropos the usefulness of having documents outside the official archives, it would be helpful to have access to the papers (spogli) of such prominent protagonists as Luigi Maglione, Amleto and Gaitano Cicognani, Giovanni Montini, Domenico Tardini, Alfredo Ottaviani, Valerio Valeri, Giuseppe Burzio, Angelo Rotta, Eugene Tisserant, Filippo Bernardini and other Vatican officials of the period. Similarly, *it would be useful to have access to the various archives of the Society of Jesus*, particularly for the papers of Wlodimir Ledochowski, Robert Leiber, Pietro Tacchi-Venturi, Gustav Gundlach, and Robert Graham.

More than thirty years have passed since the appearance of the first volumes of the wartime Vatican documents. Since that time many if not all of the then-living individuals referred to in those pages have died, removing some of the constraints upon publication that might have existed when the documents were first released. Restrictions which may have been appropriate then, need no longer apply.

p384. Even at this stage of the killings, Pius still had generous feelings for the Nazis.

<sup>1</sup> Blet, *Pius XII and the Second World War*, pxiii



We appreciate that even if full access to the archives were granted, this would not necessarily lay to rest all of the questions surrounding the role of the Holy See and the Holocaust. Nevertheless, we believe that this would be a very significant step forward in advancing knowledge of the period and enhancing relations between the Jewish and Catholic communities. Finally, we would like to recall what we said at our first meeting in December 1999: *'It seems to us that the search for truth, wherever it may lead, can be best promoted in an environment in which there is full access to archival documentation and other historical evidence. Ultimately, openness is the best policy for a mature and balanced historical assessment.'*

### Endnotes

1. Pierre Blet, *Pius XII and the Second World War*, trans. Lawrence J. Johnson (New York: Paulist Press, 1999).

2. Our statement from that first meeting in New York on December 7, 1999 set forth our common goal: As Jewish and Catholic scholars we are mindful of our joint responsibility and the gravity of the task we have undertaken. Our efforts, we hope, will assist the pursuit of truth, historical understanding, and better relations between the Jewish and Catholic communities. We recognize that the Vatican's role during the Holocaust has been a difficult and painful subject, the discussion of which has not always proceeded in a climate of historical understanding and dispassionate debate. *It seems to us that the search for truth, wherever it may lead, can be best promoted in an environment in which there is full access to archival documentation and other historical evidence. Ultimately, openness is the best policy for a mature and balanced historical assessment.* While maintaining full access and openness as our overriding objective, we are undertaking a critical examination of the eleven volumes of Vatican archival material, published between 1965 and 1981, which relate to the Holy See's role during the Holocaust. We expect to raise questions both with respect to the general issues noted above and to material not contained in these volumes.

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# **Index of Statements by or for Eugenio Pacelli**

## **His Anti-Semitism**

‘An army of employees were dashing to and fro, giving out orders, waving bits of paper, and in the midst of all this, a gang of young women, of dubious appearance, Jews like all the rest of them, hanging around in all the offices with lecherous demeanour and suggestive smiles. The boss of this female rabble was [the chief revolutionary’s] mistress, a young Russian woman, a Jew and a divorcee ... [Her lover] is a young man, of about 30 or 35, also Russian and a Jew. Pale, dirty, with drugged eyes, hoarse voice, vulgar, repulsive ... A truly disgusting type’, xvii, 149

anti-Semitism: ‘is permissible when it combats, by moral and legal means, a truly harmful influence of the Jewish segment of the population in the areas of economy, politics, theatre, cinema, the press, science, and art ...’, 107

‘appropriate measures be taken to limit the action of the Jews and to restrict their influence’, judgement of Holy See, 121

‘As long as the Jews deny the divinity of Christ, we certainly cannot make a declaration in their favour’, Cardinal Secretary of State, 171

‘In principle, there is nothing in these measures which the Holy See would find to criticise. The Holy Father does not disapprove of the recent anti-Jewish measures’, 121, 262

The Jews are ‘the foes of Jesus who cried out to his face ‘Crucify him!’ We sing hymns of our loyalty and our love. We act in this fashion, not out of bitterness, not out of a sense of superiority, not out of arrogance to those whose lips curse him and whose hearts reject him even today’, 149

‘there should be no response to the request of the Grand Rabbi of Jerusalem ... His Holiness declined to provide his august approval’, 197

## **His Concern for Rome, but not for Elsewhere**

‘Almost in the centre of Rome ... is our Vatican City, an independent state and an independent neutral state, which shelters priceless treasures’, 89

‘In person We have visited and with sorrow contemplated the gaping ruins of that ancient and priceless Papal Basilica of St Laurence’, 89, 174

## **His Expressed ‘Neutrality’**

he ‘had to think of the consequences for the “30,000,000 Catholics of Germany”’, 91

‘There can be no neutrals’, 219

‘We bless all you who serve the beloved Fatherland with fealty and love’, 70, 123, 259

## **His Mendacity**

‘the dread tempest of war is already raging despite all Our efforts to avert it’, 97

‘We condemned on various occasions in the past the persecution that a fanatical anti-Semitism inflicted on the Hebrew people’, 153

## **His Narcissism**

‘As God is Our witness, We love all peoples without exception with equal affection; and up

till now We have imposed the maximum reserve on Ourselves so as to avoid even the appearance of being contaminated by the Party spirit', 157

'As interpreter of the universal anguish by which almost every nation is grievously distressed, We desire to leave nothing undone within Our powers that may mitigate these numberless miseries or that may hasten the end of such great destruction', 178

'As We review from the standpoint of eternity the past forty years in their exterior events and interior developments', 96

'Catholics the world over, though their countries may have drawn the sword against each other, look to the Vicar of Jesus Christ as to the loving Father of them all, who, with absolute impartiality and incorruptible judgment, rising above the conflicting gales of human passions, takes upon himself with all his strength the defence of truth, justice and charity', 165

The pope in Rome is the 'only one authorized to act and teach for God', 25

'we shall not let Ourselves be influenced by earthly considerations', 97

'What has already happened and is still happening, was presented, as it were, in a vision before Our eyes when, while still some hope was left, We left nothing undone in the form suggested to us by Our Apostolic office and by the means at Our disposal, to prevent recourse to arms and to keep open the way to an understanding honorable to both parties', 98

### **His Politics**

'a strong Germany had always been the bedrock of his diplomatic chessboard', 194

'As a pledge of the bountiful grace which you will receive from the Immaculate Virgin and the apostle James, patron of Spain, and which you will merit from the great Spanish saints, we give to you, our dear sons of Catholic Spain, to the Head of the State and his illustrious Government, to the zealous Episcopate and its self-denying clergy, to the heroic combatants and to all the faithful, our apostolic benediction', 62

'Con Inmenso Gozo' ('With Immense Joy'), Pius congratulated right-wing Spanish rebels on their victory, 62

'Dear friend, do not forget that millions of Catholics serve in the German armies. Shall I bring them into conflicts of conscience?', 173

'Go, quell the devil's works. Help spread the love of Almighty God' (to Adolf Hitler), 30

'I have listened again and again to your representations about Our unhappy children in Poland. Must I be given the same story yet again?', 100

'it is unjust to treat some-one as guilty ... only because he belongs to a certain organisation.', 205

'It is useful for the Holy See to place itself in the Fascist bloc', 261

'Let us end this war between brothers and unite our forces against the common enemy of atheism – Russia', 92

'My dear son' (of war criminal Jozef Tiso), 73, 258, 271

'The day will come when not a few will regret that they have rejected this magnanimous and generous offer to their country by Christ's earthly kingdom', 78

‘We have been requested from several sides to do everything possible to ensure that the suffering that had to be borne for so long by numerous unfortunate people in the bosom of this noble and chivalrous nation because of their nationality or racial origin not be prolonged and made worse’, 125

‘With great joy we address you, dearest sons of Catholic Spain, to express our paternal congratulations for the gift of peace and victory, with which God has chosen to crown the Christian heroism of your faith and charity, proved in so much and so generous suffering’, 62, 258

### **His Prayers**

‘Day after day We hear of inhuman acts which have nothing to do with the real necessities of war, and they fill us with stupefaction and bitterness. Only a recourse to prayer’, 164

‘In the present situation we can unfortunately not offer them any effective help outside Our prayers. We are, however, determined to raise Our voice anew on their behalf as circumstances indicate and permit’, 163

‘Our lips move only in prayer’, 98

### **His Prudishness**

dances like the tango are of ‘very evil origin’, xli, 2

‘perverse propaganda of nudism’, 2

### **His Sanctimony**

‘all men of courage and honor, as they gaze upon the ruins of a social order which has given such tragic proof of its failure to secure the common good, ought to unite in a solemn vow never to rest until valiant souls of every people and every nation of the earth arise in their legions, resolved to bring society back to its immovable center of gravity in the Divine law’, 159

‘And it is to be hoped that Our instructions and exhortations will bring forth abundant fruit in the souls of the faithful in the present circumstances. For We know that if all the sorrows and calamities of these stormy times, by which countless multitudes are being sorely tried, are accepted from God’s hands with calm submission, they naturally lift souls above the passing things of earth [to] those of heaven that abide forever, and arouse a certain secret thirst and intense desire for spiritual things’, 165

‘bear adversity with serene patience’, 128, 201, 269

‘But precisely because of this apocalyptic foresight of disaster, imminent and remote, We feel We have a duty to raise with still greater insistence the eyes and hearts of those in whom there yet remains good will to the One from Whom alone comes the salvation of the world’, 98

‘Can there be, Venerable Brethren, a greater or more urgent duty than to preach the unsearchable riches of Christ (Ephesians iii. 8) to the men of our time?’, 97

‘Christianity never opposes or obstructs what is truly useful or advantageous to a country’, 25

‘Every single word in Our statements addressed to the competent authorities, and every one of Our public utterances, has had to be weighed and pondered by Us with deep gravity, in the very interest of those who are suffering, so as not to render their position even more

difficult and unbearable than before, be it unwittingly and unintentionally', 103

'These very misfortunes with which God has today visited your people [the French, following the Nazi invasion], give assurance, we feel certain, of conditions for greater spiritual labour, favourable to bringing about a reawakening of the entire nation', 172

'Thus, urged by the Holy Spirit, men are moved, and as it were, impelled to seek the kingdom of God with greater diligence; for the more they are detached from the vanities of this world and from inordinate love of temporal things, the more apt they will be to perceive the light of heavenly mysteries', 165

'We love our times, despite their danger and their anguish', 163

'We propose today, assured of the good will and interest of all sincere minds, to dwell with particular care and with equal impartiality upon the fundamental laws governing the internal order of States and peoples', 158

'What is not in accord with truth [that is, Roman Catholic doctrine] has objectively no right of existence, propagation, or action', 25

'you must declare war upon the darkness of apostasy from God, upon the coldness of fraternal discord; you must wage war in the name of a humanity which is grievously sick, a humanity which must be healed in the name of the Christian conscience', 158

# **Index of Statements Favourable to Eugenio Pacelli**

## **A Caveat**

‘the issue of honesty arises when arguments are made defending Pius with false readings of history’, 197

## **By Adolf Hitler**

The *Reichskonkordat* would be ‘especially significant in the urgent struggle against international Jewry’, 45

## **By Catholic Publications and Others**

‘a man of ... level-headed realism’, 1

‘Cardinal Pacelli regretted very much this party’s [Catholic Centre Party’s] dissolution of itself’, 6

‘I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep’, 134

‘Pius XII is the Peacemaker whom God has raised up for this world, for God has endowed him with justice and wisdom beyond the measure of mortal ken’, xxxix

‘The August Pontiff as is well known ... has not desisted for one moment in employing all the means in his power to alleviate the suffering, which, whatever form it may take, is the consequence of this cruel conflagration’, 133

‘the Pope is working for peace’, 91

‘This manifold and ceaseless activity on the part of Pius XII has intensified even more in recent times in regard for the increased suffering of so many unfortunate people’, 133

‘With the augment of so much evil, the universal and paternal charity of the Pontiff has become, it could be said, ever more active; it knows neither boundaries nor nationality, neither religion nor race’, 133

## **By the Nazis**

‘From the Pope’s own words I could sense the sincerity of his sympathy and how much he loved the German people’, 276

‘The Pope’s refusal to take sides against Germany would be entirely in harmony with assurances he has repeatedly conveyed to me through [a] trusted agent in recent weeks’, 94, 278

## **By Other Sources**

Pacelli became ‘the doyen of the diplomatic corps in Bonn’, 43

‘Servant of God’, xxxix

‘the legalistic Secretary of State who could spin out their provisions [concordats] with subtlety’, 37

‘The Pope ... wished by these means to intimate his sympathetic attitude to Germany’, 33

**By Our Lady of Fátima**

‘If My requests are heeded, Russia will be converted, and there will be peace ... The Holy Father will consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world’, 218



# **Index of Statements Critical of Eugenio Pacelli**

## **His Anti-Semitism**

- ‘As millions of Jews were being murdered, Pius could never bring himself to publicly utter the word Jew’, 149
- ‘at no time had the Holy See publicly protested the murder of the Jews of Catholic Slovakia’, 75
- ‘During 1942 reports poured into the Vatican detailing Nazi mass murder, not only of Poles but of Jews. Poles and non-Poles wondered in disbelief at the Vatican’s silence’, 100
- ‘For nearly nine long months (between September 8, 1943 when Rome was occupied by the Germans and June 1944 when it was liberated by the allies) he [Pius XII] looked on in silence while the victims were being loaded on trucks in front of the very door of the Vatican’, 134
- ‘His Holiness deigned to provide his august approval’ to Jewish children being denied their religious environment, 198
- ‘His [Rabbi Isaac Hetzog’s] request for an audience was flatly denied’, 124
- ‘I came back from Auschwitz on my own. I lost my mother, two sisters and one brother. Pius XII could have warned us about what was going to happen. We might have escaped from Rome and joined the partisans. He played right into the Germans’ hands. It all happened right under his nose. But he was an anti-Semitic Pope, a pro-German Pope. He didn’t take a single risk. And when they say the Pope is like Jesus Christ, it is not true. He did not save a single child’, 135, 269
- ‘if the Roman Catholic Church pursues its plans to canonize Pope Pius XII, it will be more damaging to its reputation than another huge explosion of pedophile priest scandals. For even child molestation – evil and sinister as it is – remains a step below complicity in the extermination of millions of people and ordering mass kidnapping, two great sins among many by which Pius XII disgraced himself’, 265
- ‘In 1933, when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime to preserve the Church’s rights in Germany, even if this meant recognizing the Nazi racist regime. 103, 203
- ‘In December 1942, he abstained from signing the Allied declaration condemning the extermination of the Jews’, 103, 203, 262
- ‘it is hard to escape the conclusion that the Pope, like so many others in positions of power and influence, could have done more to save the Jews’, 266
- ‘It remains lamentable that the murder of the Jews found a low place among Pope Pius’s concerns. The pope’s Cold War policies, giving precedence to the danger of communism over Holocaust war criminals, speaks volumes about his priorities’, 167
- ‘It seems beyond any doubt, that, if the churches had opposed the killing and the persecution of the Jews, as they opposed the killing of the congenitally insane and the sick, there would have been no Final Solution’, 164
- ‘no one, certainly not the Germans, took it as a protest against their slaughter of the Jews’, 158

- 'Not a single document dealt with it [aggression] explicitly or exclusively, and the rare and limited hints were made in summary allusions. Moreover these were drafted not in a language of outrage but consistently in a cold and juridical style. We look in vain among the hundreds of pages of Pius XII's allocutions, messages, and writings for the angry, fiery words that would brand such horrible acts for ever', 103
- 'Numerous other submissions to the pope requesting that he intervene on behalf of the persecuted Jews ... did not so much as receive a confirmation of receipt, let alone a reply', 150
- 'Over time I have become convinced that during World War II Pope Pius XII and the vast majority of European Christian leaders regarded the elimination of the Jews as no less beneficial than the destruction of Bolshevism', 267
- Pacelli had no spiritual feeling for the Jews of Rome who had been his neighbors from childhood', 134
- 'Pacelli's long-standing anti-Jewishness', 168
- Pius had 'an antagonistic policy toward the Jews', 168
- Pius 'was determined to distance himself from any appeal on behalf of the Jews at the level of international politics', 168
- Pius' '1942 Christmas Eve broadcast trivialized and denied the Nazi Final Solution', 161
- Pius' Holy See 'showed little or no interest in the question of restitution for survivors of the Holocaust', 174
- Pius' public statements - 'any mention of the Jews is conspicuously absent', 149
- 'Pius showed more interest in clemency for Nazi criminals than in the problem of anti-semitism', 177
- 'Pius' words of protest fall short when measured against the horror of Nazi machinery of destruction', 160
- 'The failure of Vatican diplomacy in Slovakia must be attributed as much to its own indifference to the deportation of the Jews as to any other factor', 75
- 'The Holy See has never approved of the project of making Palestine a Jewish home ... Palestine is by now holier for Catholics than for Jews', 201
- The Holy See supported a transaction 'in which the lives of the Jews of Europe were the prize requested by Hitler', 52
- 'there does seem to be evidence that, at least during the final years of his pontificate, Pius XI wanted to do more in this regard [i.e., speak out about the persecution of the Jews] than his cardinal secretary of state, Eugenio Pacelli, was prepared to countenance', 150
- 'There is no doubt that Pius never spoke out explicitly against the massacre of the Jews of Europe', 152
- 'This was the greatest extent of Pacelli's condemnation of the Final Solution. Nothing more. The actual millions who had been and were being annihilated he scaled down to "hundreds of thousands"; his "by reason of their nationality or race", excluded any mention of religion. Nowhere did he mention the word "Jews", and nowhere did he mention the term "Nazi"', 160

- ‘To his everlasting shame, and to the shame of the Catholic Church, Pacelli disdained to recognize the Jews of Rome as members of his Roman flock’, 134
- ‘What is troubling about Pius’s preoccupation with diplomacy is that Jews would continue to be murdered as peace negotiations were underway ... The difficulty with Pius’s inadvertence to the Holocaust lies in the fact that Catholics in high and low stations kept reminding him of it. ... it was not the fate of the Jews but the fate of Christendom and of the Church that preoccupied him.’, 173
- ‘What matters is that the pope and his diplomatic officials knew enough about the Jewish genocide to believe and understand that it was a disaster of immense, unprecedented proportions. Given what they knew they should have acted differently’, 147
- ‘When he was elected Pope in 1939, he shelved a letter against racism and anti-Semitism that his predecessor had prepared. Even when reports about the murder of Jews reached the Vatican, the Pope did not protest either verbally or in writing’, 103, 203, 266
- ‘When I think of the part Catholicism has played in the development of Anti-Semitism in Germany, in Europe, and in places like Argentina, I see how appropriate a word from the pope would be’, 150
- ‘When Jews were deported from Rome to Auschwitz, the Pope did not intervene’, 103, 204, 266

### **His Bigotry**

- ‘Nothing, not even the deaths of millions, could be allowed to stand between the Pope and this God-given task’, 15, 154

### **His Concordats**

- ‘All successes could only be attained by papal diplomacy. The system of concordats led him and the Vatican to despise democracy and the parliamentary system’, 44, 264
- ‘concordats became an instrument by which the ‘faithful were regulated, top down, everywhere and anywhere in the world’, 37
- ‘concordats were crucial to advancing the political power of the Church’, 37
- The Reichskonkordat ‘imposed a moral duty on Catholics to obey the Nazi rulers ... A great Church, which might have formed the basis of an opposition, confined itself to the sacristy’, 52
- Pacelli ‘pressed the project [Serbian Concordat] to a conclusion despite all cautionary counsels’, 38
- Pacelli’s acceptance of Hitler’s deal with respect to the *Reichskonkordat* ‘poisoned the wells of Catholic moral and social integrity from the very outset of the Hitler regime’, 52
- ‘The Austrian press and people consider the Serbian Concordat a major diplomatic defeat for their Government’, 39
- ‘The concordat gives Germany an opportunity and creates an area of trust that is particularly significant in the developing struggle against international Jewry’, 13, 51
- ‘The Reichskonkordat was a pact with the devil’, 46
- ‘the [Serbian] concordat endowed the papacy with important features of authority’, 38

‘These [Serbian Concordat negotiations] contributed significantly to the extreme tensions between Serbia and the Austro-Hungarian Empire’, 38

this event ‘marks the ominous beginnings of Pacelli’s pattern of aloofness from the far-reaching political consequences of his diplomatic actions’, 40

‘Would it not be better to leave the negotiations [for the Serbian Concordat] for now rather than take risks in an uncertain and perilous set of circumstances?’, 38

### **His Hypocrisy**

‘Archbishop Stepinac did not himself murder anyone, nor did he raze a single church, but he allowed the entire massacre and a campaign of destruction for four years without complaint, wherefore he was named a principal culprit and condemned by Tito ... and named Cardinal by the Pope [Pius XII]’, 85

‘in Poland the attitude of the population toward the Holy See is reported to be reserved, even hostile ... The Polish people apparently have no patience with arguments to the effect that intervention by the Holy See would only worsen their plight’, 99

‘In a sense, it’s an indictment of the dual standard of morality practiced by Pius XII. They [Holy See] have no hesitation in properly charging the Soviets with atrocities but tragically failed to do so when it came to the murder of the Jews in the Holocaust’, 266

‘most of Pius’ words are bound up in papal rhetoric and scriptural allusions rather than formulated as direct statements’, 205

Pius ‘felt that there had been some exaggeration for purposes of propaganda’, 151

‘Supporting both sides financially in the war was explained by the Pope as a form of neutrality’, 264

Pius, for having made it possible ‘to gloss over the horrors, the brutal murders, and violations of human dignity, such as have been committed by Catholic statesmen, national leaders, dictators, and generals of the ilk of Pavelić, Tiso, Mussolini, Franco, Salazar, Syngman Rhee, Trujillo, many other lesser dictators, and even Adolf Hitler himself’, 90, 269

### **His Lack of Interest in Human Rights**

it is ‘difficult to realize that certain sections [of the broadcast] are issued in the very midst of a world cataclysm’, 158

‘Nothing, not even the deaths of millions, could be allowed to stand between the Pope and this God-given task’, 15, 154

Pacelli was ‘an accomplice to Nazi murderers’, 136, 262

‘Pius never addressed the question of civil responsibility on the part of those who were not personally guilty of a crime’, 205

‘Pius XII did not want to know what happened in the death factories and he refused to look back on his own earlier attitude and actions’, 195

‘Pius XII never acknowledged it [*Universal Declaration of Human Rights*] and certainly did not refer to it as a significant source document. Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII, and the story of the Catholic Church and human rights begins after Pius XII died’, 202

‘Pope Pius’s failure to exercise leadership regarding genocide’, 153

### **His Mendacity**

‘From all that we know of his papacy, this constituted a blatant lie’, 153

‘That is a deliberate falsehood. [He] never publicly mentioned the Holocaust’, 153

### **His Militancy**

‘a preventive war would liberate nothing but the ruins and the graveyards of our civilisation’, 207

‘As Hitler’s armies crossed the Russian frontier in June 1941, the nun showed as much jubilation as the Pope. They both joined in joyful prayers. Even in defiance of world opinion, Pius and Pascalina said novenas for the Nazis and asked God to intercede for their total victory in Russia’, 105

‘From the very beginning this religious motivation helped set in motion the avalanche that was to cause endless agonies in the Asiatic and American continents’, 227

His skilful amalgamation of papal diplomacy and religious administrative might, and his use of organised credulity, ‘made of the Pope one of the supreme war leaders in the active promotion of a third World War’, 260

‘How is it conceivable that at the end of 1943 the pope and the highest dignitaries of the church were still wishing for victorious resistance by the Nazis in the east and therefore seemingly accepted by implication the maintenance, however temporary, of the entire Nazi extermination machine?’, 169

‘most formidable and relentless anti-communist crusader of the century, [the paranoid Pius XII]’, 228

Pius and Cardinal Spellman ‘consistently promoted the Cold War, never condemning the American plans to use the atom bomb, even after President Truman’s declaration that “it looks like World War III is near”’, 228

Pius asked that the United Nations be given ‘the right and the power of forestalling all military intervention of one State into another’, 223

Pius urged ‘a war of effective self-defense’, 223

‘Pius XII continued to support the U.S. lobby advocating “an atomic preventive war.” When in 1954 the U.S. Army planned a nuclear attack on the Vietnamese, besieging the French at Dien Bien Phu, the same Vatican supported lobby gave their approval of the proposal’, 206, see also 228

Pius XII reiterated ‘the morality ... of a defensive war’, 222

Pius XII’s Vatican had become ‘a vast, sinister centre of war’, 225

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‘There are a few misguided people who want war to straighten out the present world situation’, 225

‘Through Spellman, Pius XII attempted to steer the US military power against communism

in Korea, and Vietnam, and kept wholly 'silent' when, in 1954, the US military planned to use atomic weapons at the beginning of the Vietnam War', 215

Vatican diplomacy worked hand in hand with both Mussolini and Hitler, and came to an agreement 'by which in exchange for Germany's help to the Catholic rebels, the Holy See would start an all-out campaign against Bolshevism throughout the Catholic world', 66  
 'what almost amounts to a crusade of Christendom', 222

### **His 'Neutrality'**

'Is there not a moral issue at stake which does not admit of neutrality?', 172, 278

Pacelli 'pleaded for strict neutrality of the Holy Father in all *political* controversies, which for him included the issue of the Jews', 151

Pius maintained to the end his 'fiction of papal neutrality', 261

the self-proclaimed 'politically neutral' Pius involved the Holy See in attempted diplomatic solutions to the perceived atheistic Soviet threat, 89

### **His Personality and Ethics**

'a deeply flawed human being', xxxix, 264

'an ideal church leader for Hitler's purposes', 7, 55

'an indictment of an historical personality who placed upon himself the great responsibility of silence', 155

'an ostrich with its head in the sand', 95

'chaste but thoroughly unhealthy', 2

During much of Pacelli's life he exhibited 'ethical shallowness', and displayed a 'remarkable moral and spiritual dislocation', 278

'Eugenio Pacelli had never been a pastor before he was elected pope; his lifelong perspective had been diplomatic', 203, 268

'He was first and foremost a Catholic; a Catholic before he was a Christian or a human being', 269, 279

'Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII', 202, 268

'I am revolted by Hitler's massacre of the Jewish race on the one hand and, on the other, the Vatican's apparently exclusive preoccupation ... with the possibilities of the bombardments of Rome', 174

'I feel that he would be able to influence events far more effectively as champion of certain moral principles in the world of today than he is likely as possible but improbable candidate for the post of mediator between the Axis and the Democracies', 93

'I pray to God with them that He provide special protection in these difficult times to his Holy Church, and bestow on all children of the Church the grace of courage and magnanimity, which are the necessary preconditions for final victory', 150

It never occurred to Pius XII that 'preserving a Church that had not had its finest hour in the service of humanity would leave it indelibly stained', 204

- 'It's hard to summon either respect for the morality, or sympathy for the emotional disappointments, of such an individual', 154, 268
- Nor is there 'evidence that Pacelli, who choreographed the entire process, questioned the wisdom of his conduct of these affairs, either at the time or subsequently', 39
- Pacelli 'detested Catholic democratic parties as inimical to papal authority', 6, 42, 264, see also 5
- 'Pacelli was not concerned about the fate of parallel faiths, religious communities, or institutions, or about human rights and social ethics', 51
- 'Pacelli's days were marked by gregarious solitude', 23
- Pius, 'a mystical symbol of holiness', 11
- Pius 'decided to separate diplomatic from moral matters,' and 'retreated from the ethical sphere', 4
- Pius, with his 'almost pathological paranoid fear of Communism', 238
- Pius' 'arrogant and authoritarian manner', 15, 264
- Pius' 'unconscious professional deformation explains the final victory of the diplomat over the man of God', 265
- 'Pius' world vision remained fixed on his Church, his love of Germany, and his paranoid perception of the Marxist danger', 174
- 'Pius XII became personally involved in seeking pardons for war criminals whose hands were drenched in Jewish blood in different European countries', 190
- Pius XII's Commission of Assistance violated 'the decision of all the United Nations to return war criminals to the country where they committed their crime', 189
- 'the ethical shallowness of his pontificate', 196
- 'The ethical credibility of the papacy fell to its lowest level in modern times', 90
- 'the man who was supposed to be the Vicar of Christ', 141, 278
- 'the new pontiff spoke in platitudes offering ceremony rather than solution', 32
- 'the papacy had abdicated its moral authority', 98
- 'the Vatican's conflict between moral standards and realpolitik becomes obvious in hindsight', 174
- 'The Vicar of God, who is representative on earth of the Ruler of the Universe, should never speak; he should remain in the clouds. This is a speech of platitudes which might better be made by the parish priest of Predappio', 160
- 'They [the Church, and hence Pius] will swallow anything in order to keep their material advantages', 45
- 'we wonder whether the uninterrupted stream of our gold should continue to flow towards Rome to increase the wealth of the Sacred Palaces and the power of the man who was supposed to be the Vicar of Christ', 141

### **His Politics**

- 'a cunning politician and a brilliant diplomat, whose tortuous diplomacy was his forte', xvi, 4, 31

- 'always the diplomat, pope Pius preoccupied himself during the postwar era with the great questions of European politics', 206
- European countries were mere pawns 'on the chessboard of his Great Design', 12, 261
- 'Furthering the notion that any intervention by Pius XII was based on practical advantage rather than moral inclination is the fact that in late 1942, Pius XII began to advise the German and Hungarian bishops that it would be to their ultimate political advantage to go on record as speaking out against the massacre of the Jews', 136
- his 'tortuous diplomacy', 261
- 'history will reproach the Holy See with having practised a policy of selfish convenience', 179
- 'I am afraid history will reproach the Holy See for having followed a policy which was convenient to itself, and for not having done much else', 140, 179
- 'I am afraid that history may be obliged in time to come to blame the Holy See for a policy accommodated to its own advantage and little more', 102
- 'In the person of the Pope we have found neither a great apostle nor a father. The evil goes deeper ... the Christian ideal is relegated to the last place, politics and diplomacy coming first ... [from] the man who was supposed to be the Vicar of Christ', 141, 278
- It was] 'both his first and his last pronouncement on genocide', 158
- 'Mass murder and theft on the part of a regime Pius XII favored undeniably took place', 213
- 'One thing, however, can be stated with near certainty: the death of Pius XI and the rise of Pius XII made it much easier for Hitler to attack Catholic Poland without fear of repercussion from the center of Catholicism', 92
- Pacelli 'never correctly understood the fundamentals of German politics nor the particular position of the Centre Party', 44
- 'Pacelli was politics', 4
- 'Pius identified himself so thoroughly with Germany', 27
- Pius' iniquitous interventions were 'actually an effort to engage in Cold War power politics', 194
- Pius led the German Church 'into a moral abyss', 49, 262
- Pius was a 'manipulator of statesmen and nations', 4, 257
- Pius was 'left holding a withered fascist flower', 172
- 'Pius was supplied with reports of Nazi crimes in Poland, but to the chagrin of Polish church officials he issued no public protest', 100
- Pius XII 'adopted a policy of compliant submission', 90
- Pius XII, in his customary, political way, 'skilfully and publicly distanced himself from the Nazi-tainted Hudal', 185
- Pius XII 'sold the soul of the Church to the Nazi Devil', 199, 262
- Pius XII's direction established a vast network of underground assistance, supposedly 'in the name of Christian charity', 179
- 'Poland does not oppose the return of Gdańsk to Germany', 93, 109
- Reichskonkordat* was 'The Devil's Pact with Hitler', 55



‘The Church today is a material and administrative power and a political force, but, alas, it has ceased to be a moral force’, 141, 278

‘The initiative of the Holy See was unfortunate. In the last days of August 1939 the Pope approached us suggesting that the cession of Gdańsk would save the peace. I replied that the publication of this proposal would offend the most sensitive feelings of the Catholic majority of citizens in this country’, 93

‘The tragedy of Vietnam will go down in history as one of the most pernicious deeds of the contemporary alliance between politics and organized religion’, 227, 255

### **His Sanctity**

‘under John Paul II, the significance of Pacelli’s beatification process becomes meaningless rather than scandalous’, xv

### **His Silence**

‘A crime of this proportion redounds in no small part on all the witnesses who did not protest and on those who were responsible for their silence’, 155

‘A policy of silence in regard to such offences [in Poland] against the conscience of the world must necessarily involve a renunciation of moral leadership and a consequent atrophy of the influence and authority of the Vatican’, 100, 146

‘An ostrich-like policy towards notorious atrocities ... Through his inaction the great moral authority enjoyed by the Papacy throughout the world under Pius XI has been notably diminished’, 95

‘A veil of silence was drawn over the role of institutional Catholicism in the Holocaust’, 196

‘He maintained his icy silence on the annihilation of 6 million Jews in Christian Europe’, 154, 196

‘His refusal to speak out played into the hands of evil and this grew bolder and fiercer and became more provocative. Silence amounted to complicity with iniquity’, 265

‘his [Pius]’ behaviour toward the events in Croatia are the most damning’, 86

‘I come from a people who gave the Ten Commandments to the world. Time has come to strengthen them by three additional ones, which we ought to adopt and commit ourselves to: thou shall not be a perpetrator; thou shall not be a victim; and thou shall never, but never, be a bystander’, 266

‘I simply cannot understand the failure of the Pope to speak out’, 265

‘I think it becomes a moral failure on his part, because all the major religious traditions say that one cannot be mute, one cannot be silent in the face of overwhelming evil. One has a moral duty to speak out for one’s neighbour.’, 152, 278

‘it is only against the general background of its record of coincidence and collaboration with the Nazis and their helpers that the silence of the Church during the Holocaust acquires its full significance’, 203

‘It is true that in his public protests Pius XII never used the word “Jew”’, 149, 262

‘It is very sad. The fact is that the moral authority of the Holy See, which Pius XI and his predecessors had built up into a world power, is now sadly reduced. I suspect that H.H.

[His Holiness] hopes to play a great role as peacemaker and that it is partly at least for this reason that he tries to preserve a position of neutrality as between the belligerents. But, as you say, the German crimes have nothing to do with neutrality ... and the fact is that the Pope's silence is defeating its own purpose because it is destroying his prospects of contributing to peace', 91

'No action or protest whatsoever came forward from the Vatican', 129, 141

'No rebuke has come to Nazism from Pope Pius XI and his successor, Pope Pius XII', 265

'One searches in vain [through the Vatican archives] for a response to Edith Stein's plea. Pacelli expended not a single word on the persecution of the Jews in Germany ... All the words that concentrated solely on the well-being of the Catholic Church, while not wasting a single syllable on the fate of the persecuted Jews', 150

'Perhaps never in history have so many human beings paid with their lives for the passivity of a single statesman', 155, 263

Pius] 'never publicly mentioned the Holocaust', 153

'Pius XII, did nothing to either condemn it [the Holocaust] or protest against it; his standing by while blood was being shed deserves full condemnation, on behalf of future generations as well', 265

Pius gave many speeches after the War, 'he was most circumspect, not naming names and avoiding any hint that one power was worse than another or that the Germans were bent on unjustified aggression', 205

Pius made the lame excuse that he must 'rise above the belligerent parties', 145

'Pius XII never condemned the Holocaust, and the important word here is never, for he was pope for thirteen years after the war, years in which there was no Nazi regime around to punish people for his public pronouncements. I have looked in vain for a statement of condemnation by the post-war pope liberated from his self-imposed restraint of impartiality', 202

'Pius XII never promulgated an explicit and direct condemnation of the war and aggression, and still less of the unspeakable acts of violence carried out by the Germans and their accomplices under cover of war', 103

'Pius XII said and did nothing when the Catholic regime in Croatia was slaughtering Jews and he said nothing after Jews were deported to their deaths', 85

Pius' 'obstinate silence in the face of what Winston Churchill called the greatest crime registered in history', 154

Pius' silence was] 'the canonical example of collusion and collaboration', 155, 263

'The ancient principle of Catholic moral theology applied then, as it does today: silence presumes consent', 264, see also 156

'The facts are that Pius XII was the best informed leader on what was happening in Europe during the Holocaust. Yet unlike many priests and bishops who risked their lives and showed great courage in defying Hitler, the Pope sat in stony silence as millions of Jews were murdered in the death camps', 266

'The retrospective judgment of history provides every ground for the view that Pius XII should have protested with greater firmness', 203

‘Throughout the entire Holocaust, and even until his death, Pope Pius XII maintained his unrelenting posture of silence. He evidenced no overt expression of either compassion or pity, and certainly not of anger, for the annihilation of six million members of the European Jewish community by a German genocidal socio-psychopath with whom he, Eugenio Pacelli, had had many meetings, whom he had helped to power, and for whom he had prayed for a massive military victory’, 204

‘We [Catholics] were in silence during the Shoa. Maybe Pope Pius XII was a good man, but he did not lead as a shepherd, or help form a consciousness of ‘Thou shall not kill’, 265

‘you will find nothing about the last thirteen years of Pius’ papacy [in the apologists’ books]. It does not seem to concern them that Pius completely ignored the Holocaust for the rest of his life. It should concern us’, 202

### **His Support of Adolf Hitler, Germany, and the Third Reich**

‘a large cache of Church money [was given by Pacelli to the young Hitler]’, 12, see also 204

‘at the end of the war, the Pope wanted to “ease the misery of his beloved German people”’, 182

‘By allowing the Vatican to become engaged in providing refuge for Holocaust perpetrators, Pius XII committed the greatest impropriety of his pontificate’, 186

‘For my part, I will devote my entire strength to cultivating and strengthening the relations between the Holy See and Germany’, 40

‘frightfully condescending conversation being carried out to pathetic extremes’, 32

‘neither the war nor the Holocaust diminished Pius’ esteem for the land [Germany] where he had once lived’, 177

‘Joos was to remember for the rest of his life the order from the Vatican insisting on the sacrifice of the Center Party to ensure the success of Pacelli’s diplomacy’, 43

‘marked the formal beginning of German Catholicism’s acceptance of its obligations ... to obey the Nazi rulers’, 46

‘Not only did Pius XII shred all the extant copies, but he destroyed the very printing plates on which it had been engraved’, 90

‘Nothing could have been better designed to deliver the powerful institution of the Catholic Church in Germany into the hands of Hitler’, 52

Pacelli enticed the Holy See ‘to enter into a Faustian pact with Hitler by which the Church was turned into an accomplice of the Nazi crimes against the Jewish people’, 52

Pacelli ‘had already silenced and surrendered German Catholics to the power and designs of Adolf Hitler’, 44

‘Pacelli has always been known for his strong German leanings’, 31

Pacelli indicated that ‘if the price of a Reich concordat was the inclusion of Hitler into his [German Chancellor Brüning’s] cabinet, then he should do it without delay’, 45

‘Pacelli kept Germany’s bishops and lay politicians in the dark throughout’, 45

Pacelli, ‘more than anyone else outside Germany, helped Hitler to power’, 31

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- 'Pacelli recognized the movement headed by the Führer for what it was', 265
- Pius announced that he intended to send a 'message of peace' to Adolf Hitler, 32
- 'Pius XII and the Catholic Bishops repeatedly asked for mercy and even amnesty for war criminals and Holocaust perpetrators', 177
- 'Pius XII distinguished between those who committed political murder and those who murdered for other reasons', 186
- 'Pius XII's lack of help for Poland during the war', 195
- Reichskonkordat* – 'shaking hands with the Devil', 46
- 'The evidence for Pius's preoccupation with Germany during and after the war is compelling', 34
- 'The fact that the Vatican is concluding a treaty with the new Germany means the acknowledgement of the National Socialist state by the Catholic Church', 50
- 'The Holy Father's blatant partiality toward clerics who stemmed from German blood was obvious', 35
- 'the moral abyss into which Pacelli the future Pontiff had led the once great and proud German Catholic Church', 55
- 'the Pope and his council of cardinals on their knees to Hitler', 32
- The Pope 'continued to tell me of his generosity toward the Germans who visit him', 142
- 'The Pope has declined these requests very firmly. He has given those around him to understand that he sees no reason to interfere in historic processes in which from the political point of view, the Church is not interested', 91
- 'the successful imposition of Vatican legal authority ... over the German Church', 13, 28, 48
- 'There is no trace in the Vatican archives of any effort to initiate excommunication proceedings against Adolf Hitler', 178
- 'There was the Pope and his council of cardinals on their knees to Hitler', 32
- 'This very fact of such a distinction revealed Pacelli's diplomatic collusion with the overall anti-Semitic policy of the Reich', 53
- 'To the German hierarchy's shame, and to the deeper shame of Pacelli, who continued to constrain them, the Catholic bishops uttered not a single word of protest at the massacre of courageous lay Catholic leaders', 118
- 'With an unequalled cynicism the Vatican 'suada' [art of persuasion] refers to a few Catholics who took a firm stand against the fascistic atrocities – and omits the fact that the Pope and his bishops did not support these courageous priests at all', 267

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'Pius XII said and did nothing when the Catholic regime in Croatia was slaughtering Jews and he said nothing after Jews were deported to their deaths.', 85

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The life of Eugenio Maria Giuseppe Giovanni Pacelli, who became Pius XII, is incomparable. Rather than being primarily a pastor to his flock, he was essentially a ‘manipulator of statesmen and nations’. The consistency of Pius’ lifelong pre-occupation with diplomacy ‘lies beyond doubt.’ This ecclesio-legalistic ‘masterly’ diplomat, politician, and lauded ‘Architect for Peace’ had a strong affinity for combat. He has the unique distinction of being partially responsible for the outbreak of four major wars (World War I, World War II, the Korean War, the Vietnam War).

His 1914 Serbian Concordat ‘marks the ominous beginnings of Pacelli’s pattern of aloofness from the far-reaching political consequences of his diplomatic actions’. It was an early archetype of his persistent acquisition of benefits to the Roman Catholic Church above all other considerations. ‘Human rights, taken in whole as an issue of social justice, was not a concern of Pius XII.’ He was also an anti-Semite. Throughout the entire Holocaust, and even until his death, he maintained his unrelenting posture of ‘icy silence’. He evidenced no overt expression of either compassion or pity, and certainly not of anger, for the annihilation of 6 million European Jews. He *never* publicly utter the word ‘Jew’. He also strongly opposed the establishment of the Jewish State of Israel.



*A Vietnamese civilian woman fatally burned by napalm.*

During his extensive political career Eugenio Pacelli: actively encouraged the young destitute Adolf Hitler with ‘a large cache of Church money’, and later strongly supported his attack on Russia – the greatest invasion in the history of warfare; endorsed the Second Italo-Ethiopian War; praised ‘with great joy’ Franco’s fascist victory in the Spanish Civil War; sent his blessings to Monsignor Jozef Tiso, the anti-Semitic dictator of the Nazi puppet state of Slovakia – which offered its Jews to the Nazis ‘like discarded beer cans’; failed to criticise Italy’s invasion of Albania; supported fascist Mussolini’s Greco-Italian War; financed and encouraged Ante Pavelić, the genocidal dictator behind the 1941 Yugoslav War; helped several war criminals escape justice, and pleaded for others; was a significant player in fuelling the Cold War, even advocating atomic strikes; involved himself in the Korean War; and was a *major* power in the instigation of the Vietnam War – resulting in Vietnam becoming the most heavily bombed country in history, with around 2 million citizens being killed, more than 3 million wounded, and a myriad of children orphaned.